

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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SHORT SKETCHES OF THE  
HISTORY  
OF  
The Catholic Churches and Missions  
IN  
Central Alberta.

Compiled by  
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Archbishop of Edmonton.



*Grateful mention must be made here of Mr. W. H. Atherton, Ph. D., then professor at the Little Seminary of St. Albert, for his valuable assistance in translating many parts of these accounts. He also it was who wrote nearly the whole of the Introduction and the Retrospect.*

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## INTRODUCTION

*A special interest ever attaches to the origin of things. It is with a tender emotion that we bend over a cradle. It is with watchful solicitude that the laborer awaits the germination of the seed intrusted to the soil. The seed of Christianity, which has been scattered over the world, and has borne fruit in spite of tempests and onsets of every kind, has especially attracted the attention and captivated the interest of the learned and the wise.*

*The growth of that great tree with its immense branches, which has developed with so great rapidity on the soil of Northern America, is assuredly one of the most remarkable facts of modern times.*

*Before the sadly memorable date of 1789, there was as yet one only bishopric for the whole of North America, that of Quebec, whose foundation goes back as far as the year 1674. The foundation of Baltimore as the first Episcopal See of the United States, dates precisely from this period of 1789.*

*Then came the French Revolution which sowed broadcast in the world those pernicious principles from which it still suffers and will continue to suffer until it has repudiated them. It proclaimed the rights of man to the contempt of the rights of God. It exalted the rights of man while it passed over in silence man's corresponding duties. In a word, it would have substituted another civilization in place of the Christian civilization, a new paganism in the stead of the Christianity of all the ages; not recognizing that it was Christianity which had wrested the nations from the yoke of slavery and had proclaimed the true rights of man while affirming his equality, but his equality before the Justice of God.*

*Wicked man continued, then, in his task; he sowed the cockle in the midst of the good grain. But the good seed in spite of all, sprouted, waxed strong and great, and has propagated itself.*

*Meanwhile, at the moment where our story commences, toward 1808, there were, as yet, no more than five bishoprics for Canada, and the whole of this immense Northwest was still under the jurisdiction of the Archbishop of Quebec, with his coadjutor, Mgr. Norbert Provencher, residing at Red River under the title of Bishop of Juliopolis.*

*This great bishop had only three priests under him, but his large heartedness already embraced the whole of this immense region of the Northwest and of British Columbia, which he dreamed of conquering for Christ and the Gospel.*

*In truth is there anything greater in the world than these sublime ambitions of the apostolate? And these ambitions have been realized.*

*The following pages will show the marvels accomplished during the short space of scarcely a hundred years, not indeed in the whole of the Northwest (for many large volumes would be needed for that) but only in a very limited part of it.*

*There are now in these countries three Archiepiscopal Sees with four Suffragan Bishoprics and three Vicar Apostolics; namely, first, the Archdiocese of St. Boniface and the Suffragan Bishoprics of Prince Albert, Regina and the Vicariate Apostolic of Keewatin.*

*Second, in British Columbia, there is the Archdiocese of Vancouver, with the Suffragan Bishopric of Victoria on the Island of Vancouver and the Prefecture Apostolic of the Yukon Territory.*

*Third, the Archdiocese of Edmonton, with the suffragan Bishopric of Calgary, and the two Vicariates Apostolic of Athabaska and of Mackenzie.*

*Leaving aside the whole of British Columbia and of the Ecclesiastical Province of St. Boniface, we shall treat only of the central part of the Province of Alberta, which forms the Archdiocese of Edmonton. But while limiting our view to this restricted field, we shall still have ample occasion to rejoice in the progress made and to give utterance to our heartfelt praise of "Glory be to God."*



# CENTRAL ALBERTA



Y Central Alberta, we mean that part of the Province of this name which is bounded on the South by the Red Deer river district, more precisely the line of the 30th and 31st Township; on the North by the 55 degree of Latitude; on the East by the Province of Saskatchewan and on the West by British Columbia; this is the territory of the archdiocese of Edmonton.

The history of Catholicity, in Central Alberta, properly starts with the year 1842, for in fixing this date it must be noted that up to that period not one missionary or priest had as yet come to plant his tent in these vast regions, which up to this time were almost unexplored or unknown, and reputed as unfit for cultivation, unapproachable and cut off from every means of communication with the civilized world.

Nevertheless, the time assigned by Divine Providence for the Evangelization and Christian Civilization of these immense territories was fast approaching.

Where hitherto there had been seen neither temple nor altar; neither church nor modest chapel, nor humble school; neither priest nor religious nor Sisters of Charity; we witness today all the works of Catholic zeal, education and charity covering the land, strengthening their hold, extending their influence and multiplying themselves year by year, in a wonderful manner.

The table of contents will have shown the Catholic Missions existing today within the limits of Central Alberta as above defined. It remains for us to point out in detail the origin of each Mission; when and by whom it was founded; the nature of the works that were undertaken by the clergy in charge of it and the religious orders who have there dedicated their works and their entire lives, their whole-hearted zeal and self-devotion to the cause of God, in this part of the North West.

## CHAPTER I.

### OLDEST MISSIONS

#### 1st.—THE PARISH OF ST. ANNE.—LAKE ST. ANNE.

The Parish of Lake St. Anne, the first mission founded in the North West, dates from 1842, when the Rev. Jean Baptiste Thibeault, then a missionary at Red River, now St. Boniface, made his first journey to the regions around the upper reaches of the Saskatchewan river.

There had, however, been an earlier journey which it is interesting to record here, made some years previously by two missionaries who had traversed the North West on their way to British Columbia. These were the Rev. Francis Norbert Blanchet and the Rev. Modeste Demers. They had left St. Boniface on the 10th of July, 1838, and they arrived by the vessels of the Hudson's Bay Company on the 18th of August at Fort Carleton, where they baptized thirty-six persons and married seven couples. Continuing their route, thence, they passed on to Fort Pitt and to the Fort of the Prairie (Edmonton) adding fifty more baptisms. These were the first baptisms to be administered in these



North Western wilds, and these two missionaries were the first to celebrate the Holy Sacrifice on the solitary banks of the Saskatchewan. It is recorded that as they journeyed from place to place, they erected crosses on their different camping grounds, taking possession, as it were, of the country in the name of the Catholic religion. On the 2nd of October they were at Fort Jasper, at the foot of the Rocky Mountains, where they baptized thirty-five more, mostly half-breed children.

To these first two missionaries must also be attributed the evangelization of that immense tract of country, situated beyond the Rocky Mountains, which was then called Oregon and comprised the whole Pacific coast from Northern California almost up to the 52nd degree of latitude. One of them, the Rev. F. N. Blanchet, became in 1843 the first Vicar Apostolic of Oregon and early in 1846 the first Bishop of Oregon City. The other, the Rev. Modeste Demers, became in his turn the first Bishop of the Island of Vancouver.

The accounts which these bold apostles sent to Mgr. Provencher to acquaint him with the desire of the numerous half-breed population and even of the savages themselves, as well as the application of a half-breed named Piché, who went himself to St. Boniface in search of a missionary, determined Mgr. Provencher to delay no longer the sending of him who was to be the pioneer of the Catholic religion in these parts of the North West.

It was then, in 1842, that the Rev. J. B. Thibault was sent by Bishop Provencher to evangelize the wild Indians and half-breeds scattered over the immense districts of the West, on the Eastern side of the Rocky Mountains.

On receiving the long wished for commission, the missionary courageously began his journey. Starting on the 20th of April, he traveled overland by easy stages, sometimes on foot or on horseback, and sometimes in carts drawn by oxen. These were the old time "Red River Carts," fashioned by the knife and the axe of the half-breeds. This was the first trip of a missionary overland. Until then the boats had been taken advantage of to make this journey up to the territory watered by the Saskatchewan. He had for his guide a half-breed and it had been arranged that the other half-breed who had come the year before to St. Boniface should meet him at Fort Edmonton and introduce him to the Indian population.

Thus journeying, he would nearly every day meet with water courses, some of them of considerable size, which could not be crossed except by swimming, for as yet, bridges were unknown and often it was even impossible to find wood to construct a raft of any sort. Habitations were few and far between. With the exception of three or four forts or stations belonging to the Hudson's Bay Company, and these were about 200 miles apart from one another, there was not a single settlement, scarcely a single house, at which he might rest.

After more than two months of this toil and fatigue, the Rev. J. B. Thibault arrived at Lac La Grenouille, "Frog Lake," about thirty miles north of Fort Pitt. There he erected a temporary "shack," entered into friendly relations with the Indians whom he might encounter, and resolved to explore the country before definitely founding the first Catholic Mission in these distant parts of the Territories.

Some Methodist ministers had previously visited the forts and places through which Father Thibault passed, with the consequence that most of the people, half-breeds and Indians, had attended their meetings, but Father Blanchet had written to Bishop Provencher: "All the people throughout this country, half-breeds and Indians as well, ask for a priest to stay with them," and indeed, as soon as the priest appeared in the person of Rev. Father Thibault, all left the Protestant minister and flocked to him. At the first service that he held for them at Fort Pitt, he chose for his subject, "The Remission of Sins" and the means instituted by God for this end, namely, "Confession." Father Thibault had already a perfect command of the Otchipwais or Sautaux language, which

is akin to the Cree, and he could be perfectly understood. This sermon made a vivid impression and all were saying, "Nobody has as yet spoken to us on this subject, and there was something lacking. Here we have what was wanting."

At Fort Edmonton, Father Thibault met the halfbreed, Piché, as arranged before, and he continued to visit all the half-breed settlements and Indian encampments during all this summer. He administered 353 baptisms, performed 20 marriages and prepared four people for their first communion. Then he retraced his steps and was back at St. Boniface on the 20th of October. The journey had lasted exactly six months.

The following year, some time in June, he returned, this time to establish himself permanently. Half-breeds and Indians had signed a request to the Governor of the Hudson's Bay Company to the effect that the missionaries should be allowed to stay in the Territories, as so far the powerful company had not been willing to leave the country freely open to any comer. Father Thibault re-visited Fort Edmonton and advanced Westward as far as the lake which the Indians and the half-breeds called "Manito-Sakahigan" and the employees of the Hudson's Bay Company, "Devil's Lake." It was to this point, out of reach of the dangerous encounters of Crees and Blackfeet warriors, that the missionary decided to establish the first Catholic Mission of the North West.

But, as a true son of Canada so devoted to the great and good saint whose celebrated shrine graces the shore of the St. Lawrence river, he changed the name of this lake and called it "Lake St. Anne." Soon he had built himself there a modest dwelling as well as a not less modest chapel, which nevertheless commanded the admiration of the Indians.

Then he strenuously continued the work of the evangelization and of the Christian instruction of all the Indians and half-breeds of those parts who sometimes would come great distances to visit him and whom, in turn, he would seek out in their distant encampments—at times many hundreds of miles away. It was on those occasions that he went to Lake La Biche and even to the foot of the Rocky Mountains.

In the year 1844, however, a companion was granted him in the person of Rev. Joseph Bourassa. This new missionary left St. Boniface on the 25th of June in company with M. Rowand, chief factor of the Hudson's Bay Company, at Edmonton, heading for Lake St. Anne. When he reached there Father Thibault was away visiting distant parts. Hearing of his arrival, the latter hurried back, passing through Jackfish Lake, Fort Pitt, Cold Lake, Lake La Biche and Edmonton. They worked together to complete the building construction of the Mission which then was happily and solidly established. Since his second departure from St. Boniface, Father Thibault had administered 236 baptisms and blessed 26 marriages. This, added to previous work, brought the number of Catholics to over two thousand.

To show how the introduction of Christianity in the vast regions of the West is still of very recent date, we may mention that many of those who were baptized when adults, by Fathers Thibault and Bourassa, are still living. It was on one of these trips that Father Thibault brought with him from St. Boniface a young couple, Michael Normand and his wife, well known under the name of "La Rose." These proved to be faithful and devoted servants of the missionaries, passing their whole lives in the various missions where they were sent. Michael Normand died a few years ago. His relict, Rose Normand, died only a few years after, the 21st of March, 1908, at the age of eighty-seven. She breathed her last at the Bishop's house, at St. Albert, tenderly attended to and well esteemed and respected by all. With her a land-mark of Christianity in the West has disappeared.

In the year 1845, after passing the winter together, the two missionaries separated, Father Thibault going to the Chipweyans or Montagnais of Cold Lake and Isle a la



Crosse; Father Bourassa to Lesser Slave Lake, and the Grand Prairie of the Peace river. He even wanted to go to evangelize the Sekanais and other Indians of the Rocky Mountains, and thus the work continued for seven years.

During the year 1846 the Mission of Lake St. Anne received the visit of an illustrious Jesuit missionary, Father de Smet, who, coming along the Rocky Mountains, passed through Fort Edmonton and Lake St. Anne, and continuing his journey reached Jasper House, where he administered eleven baptisms.

At the sight of the vast extent of the missionary field opening out before them, and recognizing the impossibility of recruiting fellow workers from the secular clergy of the Catholic Province of Quebec, which itself had not enough priests for its own needs, the first two apostles of the North West urged the saintly Bishop Provencher to the end that he should consider the ways and means of procuring missionaries of a religious order for these countries.

The Rev. Father Thibault, already worn out by work and hardships, returned to St. Boniface in the year 1852. Rev. Father Bourassa was to follow next year. Fortunately the Rev. Father Albert Lacombe, yet a secular priest at the time, but anxious to join the order of the Oblates of Mary Immaculate, had just arrived in St. Boniface, when Father Thibault was coming from the distant missions of Saskatchewan. Father Lacombe wanted to join the order of the Oblates before being sent to the mission field, yet he could not resist the entreaties of the Bishop, who prayed him, his eyes filled with tears, to go at once and take the place of Father Thibault. Father Lacombe consented on condition that an Oblate Father should be sent as soon as possible to enable him to make his novitiate, to be admitted into the order.

### THE OBLATES OF MARY IMMACULATE.

In 1815, a secular priest, the Rev. Charles Joseph Eugene de Mazenod, afterwards Bishop of Marseilles, laid the foundation of a new religious order, whose principal end was to be the evangelization of the poor and the most neglected.

The 25th of January, 1816, saw the opening at Aix of the first house of the Oblates and on the 11th of April of the same year the founder with his first and only companion, bound themselves by vow to labor all their lives at the work of missions, which should be entrusted to their care by the Bishops of France. It was not long, however, before many devoted and zealous priests placed themselves under the direction of the new founder. Several houses were founded in the South of France and on the 17th of February, 1826, the Sovereign Pontiff, Leo XII, approved the rules and constitution of the young congregation whose members, hitherto known only as the "Missioners of Provence," he now graciously chose to honor under the beautiful name of the "Oblates of Mary Immaculate."

The connection of the Oblates with Canada was brought about thuswise: In 1841 the Right Rev. Ignace Bourget, the Bishop of Montreal, had occasion to go to Rome on an official visit to His Holiness Pius the Ninth. When passing through Marseilles he learned there that Mgr. de Mazenod was the founder of the Oblate Fathers. Him he approached at once with the request that he should be granted at least four of the Fathers for the missions of his diocese. Without exception all offered themselves with the greatest readiness to the service of the Foreign Missions which were now opening out to them, and from that day the Society of the Oblates ceased to be a purely local or exclusively French congregation.

In a short time it spread over the four parts of the world, and at the present moment the Oblates are piously engaged in the work not only in the different countries of Europe, but also in Africa, Ceylon, Australia, and especially in Canada and the United States.



The first Oblates who came to Red River were Rev. Father P. Aubert and Brother A. Taché. They arrived there on the 25th of August, 1845. Five years after this, young Brother Taché was to be elected as the Coadjutor of Bishop Provencher, on the 24th of June, 1850. He was only twenty-seven years old, certainly the youngest Catholic Bishop at the time. His consecration took place more than a year after, on the 23rd of November, 1851, at Viviers in France.

It was when Bishop Taché was coming back from France, after his consecration, that a young assistant priest of the Parish of Berthier made up his mind to come again to devote himself in the missions of the North West. This young priest was to be also an illustrious missionary, none other than the Very Rev. Father A. Lacombe. The year before, he had been assistant priest to Father Belcourt at Pembina, which was then a mission attached to the missions of the Red River, and then he had realized that the mission work in these new countries was better suited for missionaries belonging to some religious order, and he had made up his mind to become himself a member of such a religious order to fit himself for the task.

To return now to our story of the Mission of Lake St. Anne. The Rev. Fr. Lacombe started his journey on July 8th, 1852, and made his way to Lake St. Anne. The Rev. Joseph Bourassa then departed in his turn in the following year and the Rev. Father Lacombe remained alone in charge of all the missions formerly visited by the Rev. J. B. Thibault and the Rev. Joseph Bourassa. It was not until 1855, towards the month of September, that he was able to commence his noviceship.

The Rev. Father Rémas, who had arrived at the mission of Lake La Biche since the month of October of the year 1853, now came to be his novice master and the Rev. Fr. Lacombe made his religious profession on the 23d of September, 1856.

The Rev. Fathers Remas and Lacombe passed four years together at Lake St. Anne. The Rev. Fr. Frain was sent some time after but his feeble health would only allow him to remain a few years.

The two missionaries of Lake St. Anne were, besides, often obliged to make long apostolic excursions, each in his own direction. They had to attend to the needs of Lesser Slave Lake, the Lake La Biche Mission, and Fort Jasper at the Rocky Mountains. Then, too, they had often to accompany the parties of half-breeds and Indians on their hunting expeditions. However, it was the half-breeds of Lake St. Anne and of Edmonton, as well as the Cree and Assiniboine Indians frequenting this part of the country, who most profited by the presence of the priest and who generally became good Christians.

Although the foundation of the Mission of Lake St. Anne was but of recent date, the missionaries already were desirous of making it an important centre, and they obtained the co-operation of the Grey Nuns of Montreal to labor at the Christian instruction of the Indian childhood, and especially of persons of their own sex. It was Father Rémas who went to St. Boniface to bring back the first contingent of these good nuns. On the 24th of September, 1859 he was again at Lake St. Anne, accompanied by the first three sisters to come to the North West, Sister Emery, Superioress, Sister Lamy and Sister Alphonse, three holy women who have left behind them the renown of goodness and devotedness.

Nevertheless, this foundation begun at Lake St. Anne had to be consolidated more definitely elsewhere, for a little while after, these same nuns passed on to St. Albert, in 1863.

After a period of five years, during which the Rev. Fathers Remas and Lacombe had been conjointly or separately engaged in providing for this mission, we find successively a number of other missionaries who spent a more or less considerable time here and devoted themselves to the works of the ministry, such as the Rev. Father Leduc in 1867 and 1868. Then the Rev. Fathers André and Bourguine in 1870 and 1871; the

Rev. Fathers Blanchet and Dupin from 1871 to 1874; the Rev. Fathers Scollen and Grandin in 1883-1884 and finally on the 12th of November, 1886, the Rev. Fr. Lizée was placed at Lake St. Anne where he remained for ten years—but it would be too wearisome to notice in detail the different incidents which occurred during this long succession of years.

It will be sufficient to note that in 1888 the new church was built. In the following year, 1889, when the Rev. Fr. Lestanc was Superior of St. Albert, it came to the mind of this pious missionary, who was a native of Brittany, that the good St. Anne, who scatters her favors from her Breton Sanctuary of St. Anne D'Auray and her Canadian shrine of St. Anne de Beaupre, could also well grant similar favors in a sanctuary of the North West if only she was solicited for them. Accordingly he announced from the pulpit that he would depart on such a day of the week on a pilgrimage to Lake St. Anne and that all were cordially invited to accompany him. Indeed, a good number of pilgrims responded to the appeal. They made the pilgrimage, prayed, asked and received graces and they felt consolation and happiness at having accomplished this act of faith. The pilgrimage was talked about, and the following year it was more numerous and it has since become a custom. People come even from Duhamel, Athabasca Landing and other places seven or eight days' journey. Numbers already experience the graces obtained from the good St. Anne, graces which those privileged to receive them do not hesitate to call miraculous. This pilgrimage has been fixed for some years for a determined date, not exactly on the feast-day of St. Anne, the 26th of July, but always on the Wednesday nearest this feast.

In 1897 the Rev. Fr. Végreville was at the head of the Mission of Lake St. Anne. A little later we find the Rev. Fr. Lizée, who after some years' departure had returned to take charge of the mission which he had always regretted leaving.

Fr. Lizée soon undertook the publication of a little newspaper edited in Cree and lithographed in syllabic characters. The title was "The St. Anne's Cross." Since 1906 the publication of this little journal has passed into the hands of Father Balter, who resides at the Mission of the Sacred Heart at Saddle Lake, and it now bears the name of "The Sacred Heart."

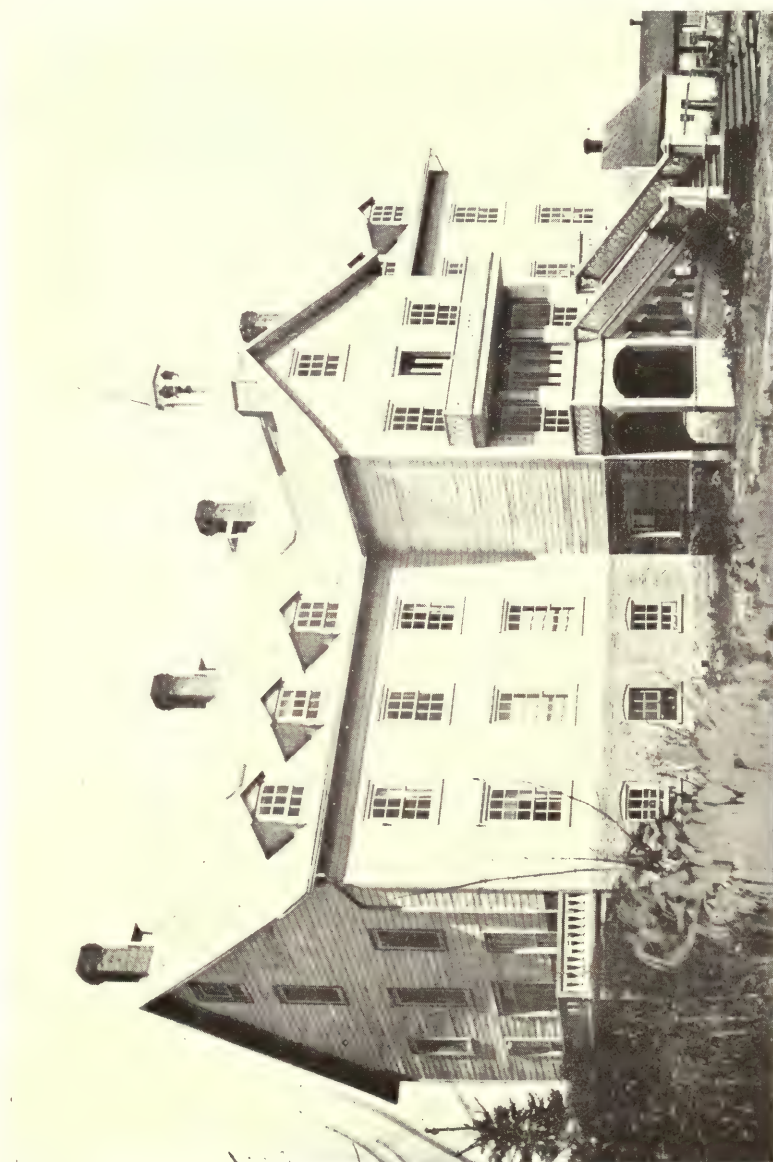
In the year 1908, we find the Rev. Fr. Lizée still at Lake St. Anne, but for some time he has been assisted by Rev. Fr. Dauphin. The work, in fact, has been increased. In addition to the service of the very considerable parish composed for the most part of French speaking half-breeds, there are also new comers of various nationalities.

Then, too, it became necessary to visit the Indians of the Alexis Reserve, the Indians of White Whale Lake (Wabamun) and finally the different groups of new colonists who are beginning to make settlements towards the West along the roads traversed by the Canadian Northern and the Grand Trunk Pacific Railway. Visits are also paid to Lobstick Lake on the Pembina river, to Paddle river and even beyond. This is assuredly a great work for the years to come that is now being announced.

The Mission of Lake St. Anne, now located on the line of the Canadian Northern Railway, with the fine lake abounding in fish, can not fail to assume a growing importance with the development of the country. Rev. Father J. Portier, O.M.I., has been in charge of the Mission for the past few years.

## II.—THE MISSION OF ST. ALBERT.

St. Albert, in the beginning, was part of the immense diocese of St. Boniface, whose Bishop was the Rt. Rev. A. Taché. "On the first day of January, 1861," writes Bishop Taché, in his "20 Années de Mission," "we were spending the New Year at Lake St. Anne, in company with the Rev. Fathers Lacombe and Rémas. On this oc-



THE BISHOP'S PALACE, ST. ALBERT, ALTA.



casion it was decided with these zealous missionaries that they should found a new station not so far away, in order to facilitate the maintenance of St. Joachim Mission, at Edmonton."

On the 14th of January, Bishop Taché left Lake St. Anne to return to St. Boniface. He was accompanied by Rev. Father Lacombe. About nine miles from Edmonton they stopped on a hill, at the foot of which flows the Sturgeon River. They cleared away the snow, lighted a fire and rested a while. It was there and then that Bishop Taché, after cutting down a young sapling, made a staff, and planting it firmly into the snow addressed his companion, thus: "Father Lacombe, here is the site of the new mission! It shall be called by the name of your Holy Patron, St. Albert! You will undertake the work as soon as possible, and you will found this new mission!"

Father Lacombe soon started the work and in 1862 he had already built a wooden house, 30 feet by 24, which served as his residence, and another building 40 by 20 feet, as yet not completed, it is true, with its unjointed boards, and its lack of ceiling, but which served its purpose as the church. Another construction of two floors was erected there, 50 by 40 feet, which Father Lacombe intended to be soon transformed into an Orphanage under the direction of the good Sisters of Charity, called the "Gray Nuns of Montreal."

Of all the religious communities of women, devoting themselves in the West of Canada to the works of Charity and Education, the Gray Nuns of Montreal were the first to consecrate themselves with absolute devotedness to the good of the missions; the first to penetrate even into the heart of the Mackenzie district, not far from the Polar Circle, and we find them today, at the head of important institutions, schools, asylums, orphanages and hospitals, in the various missions whose origin and development we are now briefly outlining.

In 1863 these excellent Sisters came from Lake St. Anne, where they had been established for about four years, to found the first school and orphanage at St. Albert. The half-breeds now commenced, little by little, to come and settle around the mission. They occupied the land which they began to cultivate, while they built themselves simple houses, where they could rest after their return from the prairies on their buffalo hunting expeditions. They could also now place their children under the care of the Sisters, where they would receive, at the school, an education as complete as was possible under the circumstances. The orphanage would also receive the children abandoned by their parents, and thus in time it might, little by little, be converted into an Indian Industrial School, properly so-called.

On the 3rd of December, 1864, Bishop Taché returned to visit this Mission where he arrived at night fall. "Sunrise," he wrote, "permitted us to contemplate with pardonable pride and complacency the beautiful mission of St. Albert, so advanced and yet so new. The beauty of the site, enhanced by art, amazed us, although we had chosen the spot ourselves only four years ago. And yet, what a great work had already been done! Handsome and vast constructions had been erected as if by enchantment; broad meadows had been cleared, well fenced around and put under cultivation, and were already yielding abundant harvests.

"The whole scene enraptured our gaze. The houses built all around this pretty mount; that of the Lord and those of His devoted ministers and His most devoted handmaids forming a group, dominating the whole country side. The little river winding around the base of the hills and crossed by a fine bridge; then, at a little distance the lake, whose waters lave the hill-sides which furnished the timber for the buildings! All this we could not leave without admiration.

"Yet for all that," said he, "the dreamers of absurd systems other than Christian would have it that priests are not men of the time—not up-to-date. Let then these

enemies of revelation come themselves. There is still enough savagery about for each to try his experience. There is still darkness in abundance for each one to make trial of his own light-shedding system.

"Yes, let them come. Let them render to the ignorant Indians more services than the poor priest has done. Let them civilize more fully and more quickly. Let them more easily soften and smooth down the barbarous manners of the savage. Let them come and work in our wild wastes the wonders that the priest does. Let them give the world the spectacle of a like devotion, a like entire self denial, then we will believe in their mission as reformers, but in the mean time, while they enjoy all of the blessings which the civilizing hands of Christ's missionaries have sown with such great profusion in the world, let them not blaspheme against God; against His Holy Law or His consecrated ministers."

From 1865 to 1867, Fathers Tissot and André continued the work so liberally begun, and meanwhile Father Lacombe founded the mission of St. Paul des Cris, a settlement for the Indian aborigines, on the banks of the Saskatchewan river where, to-day, there has sprung up the pretty and thriving town of Brosseau.

In 1867 Father André was replaced, at St. Albert, by the Rev. Father H. Leduc, who also took sole charge of the mission in the spring of 1868. Though left alone by the departure of Father Tissot for St. Boniface, Father Leduc soon had the happiness of receiving the announcement of an event of great importance which was to give a new spirit to the material and spiritual progress of the mission.

"This autumn," wrote Bishop Grandin from France to him, "I shall fix my permanent residence at St. Albert. I shall come to you with a regular caravan of missionaries, priests, ecclesiastical students and some pious young men who wish to devote themselves to the missions. Get to work, then! Use every effort to procure us the provisions and lodging arrangements that are absolutely necessary."

At this time Bishop Grandin was Bishop Taché's devoted coadjutor and to him had been entrusted the care of these northern parts of the vast original diocese of St. Boniface.

These orders were faithfully carried out. Bishop Grandin and his companions would find on their arrival an abundant supply of "pemmican" for the winter and tea in moderation, but no bread. As for other delicacies they would have to do without them. An addition of twenty feet square was in all haste fixed to the mission dwelling-house, while the loft had been converted into a dormitory.

Very soon the caravan arrived, followed a little later by Bishop Grandin, who had wished to re-visit Ile à la Crosse before settling down at St. Albert. His Lordship took possession of the only room of the house, which had been reserved for him, while the others were installed together as comfortably as was possible under the circumstances.

Among the new comers there were found some young men who had learned different trades. Their aim was to be admitted into the Congregation of the Oblates of Mary, as lay Brothers, and to give their services for the good of the Church and Christian civilization, without any other recompense than that of their bread, lodging and clothing.

One of these was a blacksmith and very soon a shop was provided for him where he fixed up his bellows and an anvil. For many a long year Brother Leriche rendered signal service to the mission.

Another was a shoemaker; he changed his little cell into a cobbler's shop, and moccasins now gave place to shoes of a more civilized style. Another made wooden sabots of a kind unknown here, but none the less of great usefulness.

A carpenter and joiner's shop was also opened under the judicious supervision of Brother P. Bowes, who for forty years was the master builder and architect of all the chapels, residences, houses and schools built by the Oblates in the North West.

The Oblates, whether priests or simple brothers, have not only for their end the preaching of the Gospel and the teaching of the truths of Faith, but they are also the children of that great Catholic Church which has conquered the old paganism and has carried the light and benefits of civilization among all races and peoples.

The Oblates therefore who have come to this country, ought doubtless to be, above all, its Apostles, but none the less they came also as pioneers of civilization. This they had shown at St. Albert, and, from the earliest days of the foundation of the mission, they set to work at once to clear the land and cultivate the soil.

In 1868 the time had come to give, by their example, a new impetus to colonization work. It became necessary to prevail upon the Indians no longer to count solely upon the results of their hunting and fishing expeditions for their subsistence, but to learn how to extract from the soil its precious resources which would banish the necessity of those long, forced fasts which they had often to undergo. The work, therefore, of tilling and clearing the ground continued every year at the mission, and very soon some hundreds of acres were put under cultivation.

At first the crops were not very abundant, but they increased year by year. And now it became necessary to find a means of making use of their grain and of turning it into bread, of which the missionaries had been so long deprived. There was an old flour mill worked by horsepower, but it no longer gave any satisfaction, so it was decided to build one to be driven by water. Accordingly a suitable place was chosen. The Brother carpenters and others of the Oblate fathers themselves lent a hand to the work and, a few months later, the mill was in running order and working famously. The power was not extraordinary, but it could grind a decade of sacks of wheat in twenty-four hours. That was wonderful at this time for the country side!

For some months all went well till there came a heavy storm, which was followed by a second and a third. The river rose ever higher and higher till the mill dam yielded to the force of the flood—and all the labor had to be begun over again. Afterwards, new trials and tribulations were encountered, but never daunted, the missionaries worked on, for were they not there to give the natives practical examples of energy and perseverance? Later on, however, other attempts were made with better success, as we shall hear in due time.

In the meantime Bishop Grandin had taken up the government of the mission and, at all times and places, he gave his missionaries a perfect example of zeal and devotedness. St. Albert was fast approaching the time when it should become the centre of a great and important Catholic diocese.

At this time the poor, temporary chapel was threatened with ruin, for under the action of a strong north wind it had lost its balance and was only maintained in position, thanks to an unsightly buttress of four or five solid spruce trunks placed to support it. It was now high time to think of building a Cathedral for him who was soon about to become the first Titular Bishop of St. Albert and in which he could at least officiate in his mitre without catching it in the joists, as was often the case in the first church. All this was in 1869, and it must be remembered that, at this time, such a thing as a circular saw or machinery of any sort for planing and polishing wood was quite unknown in this part of the country. The mason's art, too, was also unpracticable and consequently the new building must necessarily be of wood, for which a whole spruce grove had to be felled and the trunks squared and transformed into planks by means of the hand, or at least with the aid of the pit-saw. The lay brothers undertook the task and during the whole winter the work of felling, sawing and hauling the timber went merrily on.



In the following year the mission possessed a church measuring 84 feet in length, with transepts 72 feet wide, and in addition, galleries for the harmonium, the choir and the children. In a word it was the wonder of the country, standing far above all the other ecclesiastical monuments of this period. But it has since been eclipsed and for some years it has been converted into Assembly Rooms for the Catholics and a concert hall for the young students of the Seminary of St. Albert.

At the commencement of 1870 a goodly number of houses grouped themselves along the banks of the Sturgeon River, on the rising ground and around the water's edge. The population began soon to settle down more definitely and the mission was making more and more progress when the small-pox made its appearance in the month of July of the same year. In a few weeks every family was attacked by the scourge and for some months, i.e. from July to the end of December, the Oblates of St. Albert had need to multiply their services and to hurry day and night to the relief of the dying. Father Leduc and Father Bourguine administered the sacraments to the sick and dying, and the Scholastic Brothers, Doucet and Blanchet enshrouded the dead. The entire population had been, until then, about seven hundred. Nearly half of the inhabitants of St. Albert were carried off by the plague, not counting three hundred half-breed hunters who died on the prairie, whither Bishop Grandin had gone himself to visit them, to console, encourage and assist them in their dying moments, and where he remained to the end, to give his services, and even sometimes nursing the sick along with Father Fourmont.

On September 22nd, 1870, Pope Pius IX. raised this young mission to the dignity of an Episcopal See, with Bishop Grandin as its first Titular Bishop.

His wise and paternal government naturally communicated new vigor, not only to St. Albert but to all the missions of the diocese which were soon to increase and multiply.

Rev. Father Lestanc, a veteran missionary from Manitoba, came in October, 1874, to take charge of the mission. For three years he devoted himself with unsparing self-sacrifice to the temporal and spiritual welfare of the work entrusted to him, after which he went to found new stations in the Eastern part of the diocese. The Rev. Father H. Leduc came in 1877 to fill the place left vacant by the departure of Rev. Father Lestanc, and the progress went on.

Until 1878 the main body of the population had been made up almost exclusively of French half-breeds. But at that time a new influx of settlers came from various quarters and gave a fresh impetus to the material progress of the district. These were Messrs. Will Cust, Hermenagilde Majeau, George Gagnon, Léon Harnois, Edmond and Frank Juneau, Edmond Brosseau, Edmond Couture, Louis Beaupré, and others.

The new settlers devoted their energy mostly to farming, and from that epoch we may date the fame of St. Albert as an agricultural district. The various crops succeeded beyond expectation, and there came plentiful harvests. Then the want of a good grist mill was felt even more keenly than at any other time before.

At this time, 1878, Bishop Grandin and Father Leduc, coming back from a trip to Lake La Biche, received a deputation of the inhabitants of St. Albert, who urgently petitioned for the reconstruction of the grist mill. After numerous difficulties experienced in former years the prospect of a new venture was not very attractive, but the consideration of the encouragement likely to be given to the population of the whole district, finally prevailed. A company of six share-holders was formed, of which the mission took a good part of the shares and eventually the whole of them. The mill was rebuilt on the Sturgeon river, eighteen miles below the mission, and supplied with proper machinery and a circular saw, to which soon a planer and a shingle machine were added. All this was a real boom for the colony. Ten years later, on the 19th of March, 1890, everything was destroyed by a forest and prairie fire, driven in the direction of the mill by a violent wind. The buildings, the machinery and 400,000 feet of lumber—everything—became a prey to the consuming flames! The loss was estimated at \$25,000

at the very least, hence it was impossible for the mission to ever think of undertaking a fresh enterprise of this nature. It had done its share in the past abundantly. Besides, times had changed, and these undertakings were to be left to those who had not given their lives to the service of God, but who mainly sought to realize good and substantial profits.

The new settlers of 1878 had come from British Columbia or some other parts of the American western states. In 1880 and 1881 others came from the eastern provinces. Let us mention Messrs. David and Louis Chevigny, A. Arcand, Dan Maloney and others. David Chevigny, with his family, left his eastern home in the Province of Quebec, St. Stanislaus, Champlain County, to come and settle down in these remote parts of the North West. He had his wife and nine children, the youngest a mere baby, and it was not a mean undertaking to come across this immense stretch of wilderness, extending from Winnipeg to the distant shores of the Saskatchewan, with the meagre comfort of the Red River Cart. Those who come now over the C.P.R., C.N.R., or G.T.P. lines, in a well upholstered Pullman car, can scarcely form to themselves any adequate idea of the case.

A joyful event took place in St. Albert in 1884. It was the Silver Jubilee, or twenty-fifth anniversary of the Episcopal consecration of the Titulary Bishop of St. Albert. Nearly all the clergy of his diocese was gathered around him to commemorate the joyful event and show their affection and devotion to their first pastor and fatherly Bishop.

Before going further, mention must be made of the troubled epoch of 1885, when, under the leadership of Louis Riel and the command of Gabriel Dumont, the half-breeds decided to claim by the strength of armed bands the rights they were entitled to. Unfortunately, Indian tribes had been enlisted and there was great uneasiness and ill forebodings all over the land. However, the great influence of the Saintly Bishop Grandin was equal to the task and the half-breed population at St. Albert and the surrounding district were prevailed upon to remain quiet and not to join in the uprising.

Numerous families, not only of Catholics but also of Protestants, flocked for protection from Edmonton and Fort Saskatchewan to the Mission of St. Albert. The Bishop turned over to them the spacious school house and other buildings and he went every day himself to encourage and comfort them. These days of anxiety passed away at last, all danger was over, and calm was restored. Every one then returned to his home, but those who have enjoyed the hospitality of the kindly Bishop are not likely to forget it.

The time had come, however, when the new comers to the North West would have the comfort and facilities of railway transportation. The Rev. J. B. Morin had now begun his campaign of colonization for the Diocese of St. Albert. Up to 1891 the new colonists had to make the drive from Calgary to reach their further destinations, but in the following year, 1892, the Canadian Pacific Railway brought its line right into South Edmonton, formerly known as Strathcona. Henceforth St. Albert is no more a distant and unknown land; it is linked to the civilized world.

From that moment, indeed, numerous and distinguished visitors came, no doubt drawn by the fame of the country, but attracted still more by the fame and renown of Sanctity of the good Bishop of St. Albert. Among these distinguished visitors it is worthy of particular mention that three Governors-General of Canada with their vice-regal parties repaired to St. Albert—Lord Lansdowne, the Earl, and Countess of Aberdeen and Earl and Countess of Minto.

In 1902, through the exertion of Rev. Father A. Lacombe, who is such a favorite with all the C. P. R. officials up to the President of the line, a large party of Archbishops and Bishops with their Vicars-General and other friends, were provided with a special car to come all the way from the Provinces of Quebec and Ontario. They



came to get acquainted with the conditions in the West, and to pay their homage of veneration to good Bishop Grandin. The party included Archbishop Taché, of St. Boniface; Bishop Laflèche, of Three Rivers, himself a veteran missionary of Red River and Ile à la Crosse; Bishop McDonnell, of Alexandria; Bishop Brondel of Helena, Montana, came also for the occasion, and it was certainly a great joy and consolation for Bishop Grandin to entertain his distinguished visitors.

In 1896, Rev. Father M. Mézer, O.M.I., took charge of the parish which he was to continue to direct for many years with the greatest zeal and devotedness. He is still at the present time (1914) the parish priest of St. Albert.

Bishop Grandin, advanced in years and broken down by continuous illness, fearful moreover that he could not fulfill alone the duties of his high calling, had petitioned several times to be granted a coadjutor. His petition was heard at last, and the Rev. Father E. Legal, O.M.I., who had been for sixteen years a missionary of the Blackfoot tribes, was nominated the 29th of March, 1897, by His Holiness, Pope Leo XIII, Bishop of Poggia, and Coadjutor Bishop of St. Albert. The solemn ceremony of his episcopal consecration took place the 17th of June in the old Cathedral that had witnessed already so many pious functions. The consecrating Bishop was Bishop Grandin himself, assisted by Bishop P. Durien, O.M.I., of New Westminster, B.C., and Bishop T. Clut, O.M.I., Auxiliary Bishop of Athabasca and Mackenzie, while the service was presided over by His Grace, the Metropolitan Archbishop Langevin, of St. Boniface.

This was a great consolation to the venerable Bishop of St. Albert, for he thought that there would be two henceforth to love his faithful flock, and to work for the salvation of their souls. Other consolations were to follow. On September 15th, 1899, Archbishop P. Bruchesi, of Montreal, came to pay a solemn visit to the old Bishop, who now was unable to undertake long journeys. The following year, October 6, 1900, it was the representative of the Pope, the Most Excellent Diomedes Falconio, Apostolic Delegate for the Dominion of Canada, who came purposely to see St. Albert and its holy bishop. How much this great favor was appreciated, it is easy to imagine by those who know how Bishop Grandin had always been intensely devoted to the Holy See and to the Successor of St. Peter.

As a token of the intimate attachment of the See of St. Albert to the chair of Peter, the favor was asked from the Apostolic Delegate that he would bless the corner stone of the new Cathedral, which it was intended to erect, to take the place of the old church, now much too small for the increasing population. His Excellency willingly consented, and on the 7th of October he solemnly blessed the stone which had been kept ready for the occasion, and he went over the entire site which was to be covered by the new edifice, sprinkling it with holy water.

We must not omit another event of great importance which had taken place the 21st of January of this same year, 1900. This was the inauguration of the Diocesan Seminary, an object that the Bishop had in view since the beginning of his episcopate. A large school house had been removed at a convenient distance and with the addition of two wings could afford accommodation for about thirty-five students.

We have come to the year 1902, which was to be the last of the earthly career of the first Bishop of St. Albert. On the 6th of April another episcopal consecration took place in the venerable Cathedral. All the hierarchy of the ecclesiastical Province, and a numerous gathering of the clergy were present for the occasion, when Bishop Gabriel Breynat was consecrated Bishop of Adramyte and Vicar-Apostolic of Mackenzie and the Yukon Territory. As Bishop Pascal exclaimed in an impressive and eloquent sermon, "It seemed as if St. Albert was the place in which to consecrate Bishops."

On May the 28th, Bishop Grandin, although unable to leave his room on account of his increased sickness, was gladdened to hear that his coadjutor had turned the first



sod for the excavation of the crypt of the new Cathedral. This was another dream of his life which had begun to materialize.

The end was not far away, and on the 3rd of June the saintly bishop quietly passed away to his well deserved reward, mourned not only by the clergy and the people of St. Albert, but by the whole diocese and numerous friends beyond its limits. His memory is still kept fresh and will remain forever in veneration. Not more than two years later, his Life, at once so edifying and so interesting, was written by Rev. Father E. Jonquet, O.M.I.

His Lordship, the Right Rev. Emile Joseph Legal, O.M.I., for many years Bishop Grandin's coadjutor, with the right of succession, has succeeded to the throne of the diocese of St. Albert. The work on the new Cathedral was kept up for the whole season of the year 1902 and continued during the following year, to be resumed again in 1905. The crypt was built and the walls carried about four feet above the floor of the upper church, and then the whole structure was roofed in. It was only on the 14th of January, 1906, that this crypt could be blessed and dedicated for divine service. The total cost so far was about \$23,000. Although lacking all decorations, the building is of impressive aspect, and with its large proportions affords ample room for the seating of the congregation and the display of religious ceremonies.

As soon as the crypt had been open for divine service steps were taken to remove the old Cathedral some distance away in proximity to the Seminary, and convert it into a large and commodious hall, furnished with a stage and other fixtures for all classes of entertainment.

On the 21st of March the remains of Bishop Grandin, buried under the Sanctuary of the old Cathedral, were solemnly transferred to the tomb prepared for them in the apse of the crypt behind the altar. This was a pious and impressive service, and the good Catholics of St. Albert and the surrounding districts had the consolation for two days of again viewing the features of the Saintly Bishop through a glass plate which had been purposely set in the front of the coffin. Although three and one-half years had elapsed since the time of the death, and the body had not been embalmed, the sweet and calm face was still perfectly recognizable.

The last ten years have been busy ones for the new Bishop of St. Albert. The country has made wonderful strides in the way of development and progress since the time when the organization of the new Province was in view. Railroads have been built in all directions. The formal inauguration of the Province took place on the first of September, 1905. The C.N.R., which had reached Edmonton from Winnipeg through Fort Saskatchewan, pursued its course through St. Albert, as far as Morinville. Branch lines of the Canadian Pacific Railway have been built East of Lacombe and Wetaskiwin. Then the Grand Trunk Pacific had inaugurated its gigantic undertaking and reaching Edmonton in 1911, unrelentingly pursued its course towards the Rocky Mountains and the Pacific Coast. New churches and chapels had to be provided for a number of stations, besides other numerous groups of Catholics springing up in every direction. Yet it is certainly gratifying for the Bishop and his efficient staff at St. Albert to be able to record the great progress and the expansion of our holy religion in Western Canada. May God Almighty be praised for all His heavenly blessings that have made the divine seed grow and increase!

There are a few other events worth recording. On the 8th of September, 1909, the Golden Jubilee of priesthood of Very Rev. Father A. Lacombe was duly celebrated, at St. Albert. A large gathering of priests and friends took place on the occasion. Rev. Father Leduc preached the sermon and fittingly dwelt on the wide and eventful career of the venerable missionary. The banquet hall was graced by the presence of His

Honor the Lieutenant Governor of the Province, Hon. Geo. H. V. Bulyea, the Attorney General Hon. C. W. Ross, and many other distinguished members of the Provincial Parliament, together with a host of other friends.

The next day another impressive celebration took place. It was also a Golden Jubilee, the fiftieth anniversary of the coming to the missions of North Western Canada, of the devoted missionary sisterhoods. Not only Gray Nuns were called, but all the other communities which had come later on to join in the noble work. About a dozen of these communities were represented in the gathering.

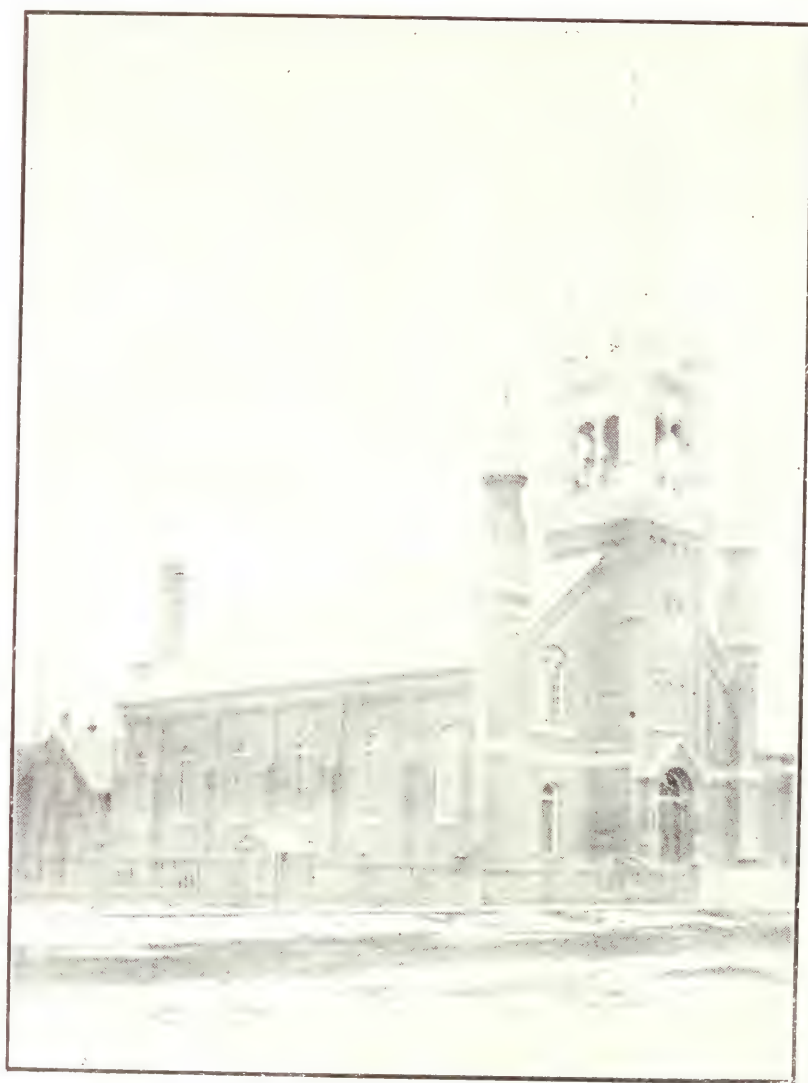
This double festive event was, for good Father Lacombe, as a parting farewell to his beloved mission of St. Albert. Then he went back to his old friends and orphans whom he was gathering in his home, "the Lacombe Home" on the banks of the gentle stream known as Fish Creek, at Midnapore, there to pass the last years of his devoted life, amongst the poor and destitute of the Province for whom he had provided the tender solicitude of these angels of mercy called the Good Sisters of Providence. There, in silence and a prayerful retreat, he is awaiting the call from above, for a well merited and bountiful reward.

Let us record also the visit of His Excellency Most Rev. Donat Sbarette, Apostolic Delegate, October 18, 1903.

As time went on, the evangelical work was progressing wonderfully in the former wilds of the North West. Big cities had taken the place of former humble villages, especially after the organization of the new Provinces of Saskatchewan and Alberta, in 1905. Regina, which had been selected to be the capital of the Province of Saskatchewan, had become an Episcopal See with Rt. Rev. O. Mathieu as first Bishop. From the title of Vicariate Apostolic, Prince Albert had passed to the rank of another Bishopric, the Vicariate of Keewatin, had been formed from the eastern part of Saskatchewan and the northern part of Manitoba. Something was to be done also for the Diocese of St. Albert. Calgary, Lethbridge, Medicine Hat, in the southern part of Alberta, had grown to be large cities. The Holy See decided to create a new Diocese, in this part of the country, with its Episcopal See in Calgary, and a first Bishop, in the person of Rt. Rev. John McNally. But at the same time, it was considered proper to raise the old See of St. Albert to the dignity of an Archbishopric. As the population of Edmonton had reached at that time nearly 60,000 inhabitants, the Metropolitan See, instead of remaining at St. Albert, was transferred to Edmonton, the capital of the Province of Alberta, 30th November, 1912. Later on a decision of the Holy See directed that the new cathedral and the residence of the Archbishop should be also in Edmonton. Such decision, of course, will cause the severing of very sweet ties, but the endearing memories of the hallowed place of St. Albert will remain with us for the years that are to come.

In 1910 a new Apostolic Delegate had succeeded Msgr. Sbarette in Ottawa. Msgr. Pelegrino Stagni, the new Delegate, was invited to visit the immense country put under his supreme jurisdiction, and St. Albert, for the third time, had the honor to receive the first representative of the Pope. The occasion of the visit of His Excellency was also a great event in the annals of St. Albert, and this event was fittingly celebrated on the 10th of July and following days, by all marks of devotedness to the Holy Father, and attachment to the centre of Catholicity.

On the 16th June, 1914, only the other day, another celebration took place in the old Cathedral. This was the Golden Jubilee of priesthood of two venerable missionaries: Rev. Father H. Leduc, for 35 years Vicar General of the Diocese, and Rev. Father C. Fissier, who had done pioneer work in the northern missions of Athabaska and McKenzie, as well as in this Diocese. About 90 priests had gathered here for the occasion, the largest clerical gathering ever witnessed in St. Albert.



ST. JOACHIM'S CHURCH  
Edmonton, Alta.



## III.—EDMONTON. I.—PARISH OF ST. JOACHIM.

Edmonton, in 1842, was nothing but an unimportant post of the Hudson's Bay Company. The residence of the Chief Factor in charge, the warehouses and the dwelling for the Company's employees, all surrounded by a high wooden palisade, formed what then was often called the "Prairie Fort," or Fort L'August or rather Fort à Hughes (August Hughes) or sometimes Fort Edmonton.

The first priest visiting this post towards the end of 1842 was the founder of the mission of Lake St. Anne, Father Thibault, who came thither from time to time and resided a few days at times, to minister to the spiritual needs of the half-breeds employed by the Company.

He came there especially when the Indians of the nation of the Crees, as well as those of the Blackfeet tribes, used to arrive in gangs to barter their fur skins or the products of the chase. The presence of a priest was then very often urgently sought for by the officer in charge of the Fort. The savages, who oftentimes, on these occasions, menaced danger, were restrained by the authority of the missionary, whom they always respected.

Considerations of this nature moved the representative of the Company for that district, Mr. William Christie, to think of building a chapel with a residence for the use of the missionaries, both to be erected within the enclosure of the Fort.

In fact, the chapel was so built in 1857. This was the beginning of a permanent mission. The Oblate Fathers from St. Anne and St. Albert came very often to take up residence there in turn.

In 1865 they opened in this same chapel and residence the first school at Edmonton. Rev. Father Const. Scollen took charge of it, and it was well attended by the children of the employees of the Fort.

On October 11th, 1876, the circumstances had changed. The Mounted Police had just been established in these parts and a treaty had been arranged between the government and the natives, so that there was no longer any danger to fear from this latter quarter. Then, too, a certain number of colonists had come to settle on the lands to the east of the Fort. In consequence, the officer succeeding Mr. Christie in charge of the Fort, decided to thank the Oblate Fathers for the services which they had rendered in the past, but for which there was no further need, and they were then invited to transfer their church outside the Fort and beyond the lands reserved by their Company. At this juncture Mr. Groat offered them nine acres on that handsome property known today as the "Groat Estate." There it was that in October, 1876, another chapel was erected with the materials of the old building.

The Rev. Fr. Blanchet was put in special charge of the services there, and for some years he took up his residence at St. Albert but came thither to stay for days and sometimes weeks together.

A wretched shack, built a few paces from the church and occupied by undesirable neighbors, was bought up by the church authorities at St. Albert and let at the reasonable rent of \$3 a month to a young stranger who had arrived in the country by way of Montana, with a little merchandise, some packages of tobacco and especially some candies for the children. This man, by his perseverance and energy, was destined to make his mark in the history of the Northwest. He soon increased his little store, and with a little hand printing press undertook the publishing of some telegraphic news, which he distributed each week to his subscribers. From these humble beginnings he became, in time, the proprietor and editor of a newspaper which made its influence felt in the whole country—"The Edmonton Bulletin." Later on he was elected a member of the Legislative Assembly of the Territories and then a member of the Federal Parliament. He later became the Minister of the Interior of the whole Dominion of Canada



ST. JOACHIM'S MISSION AND RECTORY  
Edmonton, Alta.



—the Hon. Frank Oliver. He it was, who said afterwards to Father Leduc of Edmonton, "You priests, you are at times quite incomprehensible. For years you live in paltry sheds; your churches and your chapels are wretched affairs. You allow other religious denominations to leave you behind, and then all of a sudden you set to work to build real cathedrals, houses, convents, schools and hospitals which carry you to the very top of progress, all abreast with the times."

Notwithstanding, the mission at Edmonton, now in 1876, at the second phase of its history, had much headway to make to reach the height above mentioned. Before long it became necessary to change its site.

In 1882 the Hudson's Bay Company, in view of coming events and of the importance which Edmonton was likely to gain in the near future, divided its land into town lots and put them on the market. A whole block was bought by the Oblate Fathers.

The following year a chapel-house was built and the Mission of St. Joachim was then firmly established in the western part of the survey then made by the Hudson's Bay Company.

On October 1st, 1883, the Rev. Fr. Grandin assumed charge of the mission, accompanied by a young Oblate, a theological student. Father Grandin became his professor, teaching him in the philosophy and theology courses preparatory to Holy Orders. In return, his pupil by way of distraction and recreation, became his professor's cook.

The Catholic population, few in number at first, began gradually to grow more numerous. It became urgent to increase the accommodations. A pretty large chapel was erected near the house of the missionary. This done, the mission began to assume an air of some importance. Nevertheless, one thing of great moment was still needed, a good and excellent general school with a boarding school for the children of the young parish.

The Sisters of the Congregation of the Faithful Companions of Jesus had been founded in France in 1820 by the venerable Madame de Bonnault d'Houet. In a few years they had acquired a great reputation for learning and for ability in the art of teaching. In France, in Spain, in Italy and especially in England they were directing primary schools, boarding schools, academies and houses of higher education with the greatest success.

It was to these, that the Bishop of St. Albert appealed. The appeal was favorably received. The Rev. Mothers promised to undertake the direction of the Catholic School and to open a boarding school for girls and young ladies with a special course preparatory to taking diplomas. The prospects were not very bright, indeed, but the Bishop had said, "It is to your devotedness and spirit of sacrifice that I appeal."

"Then," answered the Very Rev. Mother de Bengy, then the Superioress General of the Institute, "If it is a sacrifice that you require from us we will make it."

A convenient home was immediately built, adjoining the church, for the dwelling of the priest, and the Oblate Missionaries handed over their own residence to the coming Rev. Mothers to be their temporary convent.

The Faithful Companions of Jesus arrived in Edmonton in September, 1888, and immediately opened their classes and boarding school. Edmonton was still at that time only a village, dignified, in anticipation, with the name of town, until it should become what it is today, a flourishing city and the capital of Alberta. Very soon the Convent of the Faithful Companions had to be considerably enlarged, for it was indeed too insufficient in size to receive the children who were becoming each day more numerous. In 1890 Father L. Fouquet, who had lately come from British Columbia, took the place of Father Grandin, who had been appointed to Lake Labiche. Rev. Fr. A. Lacombe



took the place of Father Fouquet as parish priest in 1895. The veteran missionary of the West devoted himself with his usual zeal to the spiritual good of the mission.

In 1895 he laid the foundations of a good and substantial brick veneered house which was at last to be a decent and proper presbytery. In this same year also the Grey Nuns of Montreal built a magnificent hospital at the cost of \$35,000, which was far ahead of the best brick buildings of the town of Edmonton. For this purpose they had not feared to assume a considerable debt, with full confidence in Divine Providence which had never failed them. Very soon they were able to receive and bestow their care and attention, at once so affectionate and solicitous, on some fifty sick cases. The first patient was admitted on the 6th of December, 1895. Since that date the work has increased to such an extent as to necessitate, twelve years after, the construction of an addition, double the size of the former building.

Some years later, in 1897, on his request, Father Lacombe obtained from his Superiors permission to go again to exert himself in the missions of Southern Alberta, and the Rev. Father Leduc came to succeed him at Edmonton. This latter, soon after having taken charge of the parish, decided that the time had come to build a substantial church suited for the importance of the Catholic population. The following year saw the commencement of the work of excavation necessary for the foundation of the present handsome church of St. Joachim, the blessing of which was solemnly performed by his Lordship, the Most Rev. A. Langevin, Archbishop of St. Boniface, in presence of Bishop Grandin, Bishop of the Diocese, and assisted by Bishop Legal, coadjutor of the Diocese of St. Albert, and Bishop Dontenville, coadjutor to the Diocese of New Westminster.

By the side of the General Hospital there has lately arisen another charitable institution, the Hospital of the Sisters of Mercy, a community which was founded under the patronage of Mgr. Ignace Bourget, Bishop of Montreal, by Madame Rosalie Jette (Mother M. de la Nativité) its first Superioress General. The scope of this Congregation is manifold, so that all the miseries of poor, suffering humanity can find in this establishment the best remedies and relief that the most disinterested and tender pity can procure.

This institute, since its relatively recent foundation, has wonderfully increased and multiplied its houses in Canada and in the neighboring republic.

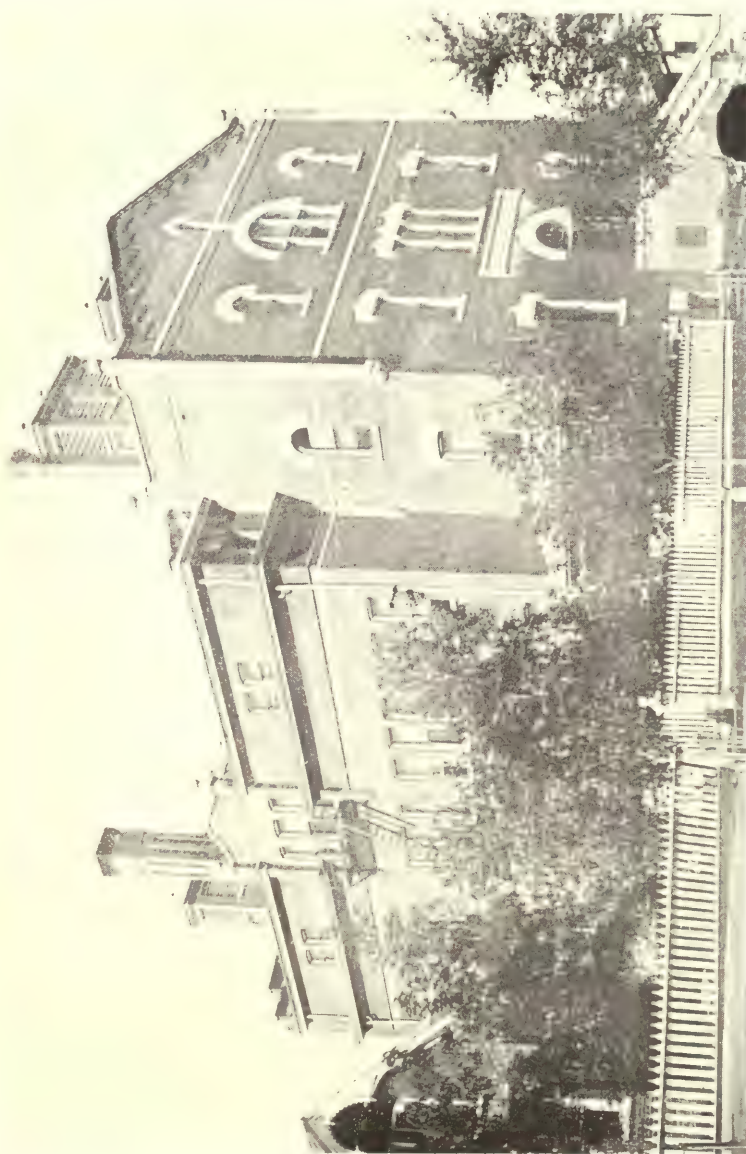
In August, 1900, Bishop Grandin of St. Albert, commissioned Father Leduc to arrange with the Rev. Mother General at Montreal for the foundation of a house in the Diocese.

On the 29th of May following, four Sisters accompanied by a certificated nurse, arrived at Edmonton to make at least a tentative experiment, but they were to stay. These four Sisters, though poorly accommodated in their temporary dwelling, began their work with an energy that was soon crowned with success. In March, 1905, the concrete foundations were built of the magnificent building known today as the "Misericordia Hospital." It is only a part of the immense hospital that the plan has provided for.

The building was completed at the beginning of the following year and on the 19th of March the Sisters took possession of it. Already about 80 patients on an average per day have been admitted and this work of Catholic enterprise still continues its forward progress.

The Obstetrical Department has recently been thoroughly organized. It occupies the second floor and is kept quite separated from the rest of the Hospital wards. The meals, diet-kitchen and operating rooms are set apart for the exclusive use of this department. Even the staff of nurses is quite distinct.

Rev. Father A. Jan had been the able assistant of Rev. Father Leduc for several years. During these years he exerted his zeal and activity unsparingly among all classes of the population. He even took the greatest interest in the protection and moral education of numerous young Galician girls who were engaged as servants in many homes. An



ROMAN CATHOLIC SEPARATE SCHOOL.  
In charge of the Sisters of the Faithful Companions of Jesus  
Third Street, Edmonton, Alta.



evening school was established for them, and with the devoted co-operation of the Rev. Mothers Faithful Companions of Jesus, was kept up until the establishment in 1902 of a Greek-Ruthenian parish in the east end of the city.

In 1904 Rev. Father Jan assumed the functions of Parish Priest of Edmonton, with Rev. Father P. Hetu as assistant. Then the Catholic population had increased to such an extent and the city grown so large that it became evident that another parish had to be organized in the near future. This was to be the parish of the Immaculate Conception, in the east end of the city.

In 1906, Rev. Father Jan, on account of failing health, had to be relieved of the heavy task imposed upon him. Rev. Fr. A. Thérien, coming back from Texas, where he had been sent to recover his health, was temporarily put in charge at St. Joachim's parish, but this proved also too much for his impaired strength. Rev. Father A. Naessons, for many years the able and efficient principal of the Industrial School for the Blackfeet and other Indians of the plains, located at Dunbow, on High River, was called to take the duties of Parish Priest of St. Joachim and he came in 1907.

Meanwhile the Bishop of St. Albert, having resigned his office as Vicar of Missions, or Superior of the Oblates of the diocese, the Very Rev. Henry Grandin succeeded him in this position and took his residence at St. Joachim's Presbytery, which became thereby the Vicarial or Provincial House of the Order of the Oblates, not only for the Province of Alberta, but for the Province of Saskatchewan as well. Then the place had to be enlarged. This was done during the year 1907. The capacity of the house is now more than three times what it was before. A commodious basement has been provided and the whole house is fitted with all the useful appliances of modern buildings.

At about the same time, the General Hospital, conducted by the Grey Nuns, had become inadequate for the increasing wants of the population. A new plan was conceived in which the former building would be the east wing while another one exactly symmetrical would be built at the west end. For the present the central building was to be erected. This has been done at the cost of about \$80,000, and with the power house and the nurses' home added, afterwards, the entire cost will reach the neighborhood of \$160,000. This will give accommodation for at least 100 patients. The whole building, as it now stands, is one of the handsomest edifices in the city of Edmonton. In addition, the institution within has been so devised as to supply every possible comfort to the patients, and it is provided with all the most recent appliances and improvements demanded by the advancement of the science of Hygiene. Above all, there will be found the most intelligent and devoted care for suffering humanity.

Of late, the elegant church of St. Joachim, unfortunately too small for the importance of the parish, has received the complement of the needed decorations. We can mention a large and artistic set of the Stations of the Way of the Cross, and a magnificent altar of similimarble, provided with fixtures for electric lighting. With all these improvements and the efficient assistance of a well organized male choir, the services at St. Joachim's church are very attractive, and the parishioners may congratulate themselves on the manner in which their spiritual wants are attended to.

The sacristy only was a temporary affair, a relic of the old mission buildings. These disappeared in 1912, to make room for a commodious vestry, provided with a hall for the confessionals and a large basement, very suitable for rehearsals, practices of the choir, meetings of the congregation, etc., etc.

Then the parish would not be behind the church of the Immaculate Conception which had been provided with a pipe organ; so a pipe organ was also purchased for the church of St. Joachim, from the same firm, Casavant Frères, of St. Hyacinthe (P.Q.) at a cost of about \$5,000.

When Rev. Father P. Cozanet, O.M.I., had done this he was called to another field of labor and in June 1914 he went to the Sacred Heart parish of Calgary. His place has been filled again by Rev. Father A. Lemarchand.





CHURCH OF THE IMMACULATE CONCEPTION, B. V. M.,  
CONVENT AND SCHOOL.  
Kinistino Avenue, Edmonton, Alberta.

The church of St. Joachim having proved much too small for the whole congregation, a double service had been organized on every Sunday, for the French and English congregations, but the division of the parish had been decided upon already for a couple of years. Rev. Father Cozanet was trying to negotiate a loan, when he was called away. Under the energetic management of the Rev. Father Lemarchand everything promises to come to a satisfactory issue, and the new parish which is to be called "St. Joseph's parish" will be organized on the same lines as the Sacred Heart parish was, viz.: the present church of St. Joachim will remain with the French speaking population, and St. Joseph's church to be built in the rear of St. Joachim and facing 111th street will be for the accommodation of English speaking nationalities.

## 2.—PARISH OF THE IMMACULATE CONCEPTION (Edmonton).

This parish began to be organized in the latter part of the year 1905, but the construction of the church was started only in 1906. The Bishop of St. Albert donated five lots on Block 27, which is situated on Kinistino avenue, one and one-half miles distant from St. Joachim's church. Beside the ground, the Bishop gave also the proceeds, amounting to \$2,000, of the sale of three lots on the same block to the Separate Catholic School District of Edmonton. The entire cost of the church, built of solid brick, has been about \$10,000. The debt remaining at the end of the year 1907 was about \$6,300. Scarcely was the church finished when it was found to be too small, the population having rapidly increased beyond expectation. The solemn blessing of the church took place on the 8th of December, 1906.

Rev. Father P. Hetu, O.M.I., who had assumed the task of organizing the parish and of the building of the new church, was the first to be put in charge, continuing to reside at St. Joachim's. In May, 1907, Rev. Father A. Lemarchand came from Calgary to become parish priest, keeping Father Hetu as his assistant until the latter was sent to Pincher Creek. There had been no resident priest as yet, as the presbytery had not been built. As soon as Father Lemarchand was appointed he took steps towards the building of a good dwelling house for the priest. A school, conducted by two Rev. Mothers, Faithful Companions of Jesus, was soon organized, so that the Catholic parish of the Immaculate Conception can now be said to be in good working order.

On the 8th of October, 1911, the parish of the Immaculate Conception passed into the charge of the secular clergy, Rev. Th. Rocque, a priest of this diocese taking its direction. Rev. J. A. Ouellette who had been colonization agent since April, 1910, succeeded him in 1912. Then the parish having become so large, that the church could no longer provide the seating capacity wanted, the question arose of the division of the parish as to languages and it was agreed with the consent of the Bishop that a new church should be built on some parish property, just across the street. The French speaking element were to keep the old church, and the new church to be built by and for the English speaking people. This was to be the Sacred Heart parish.

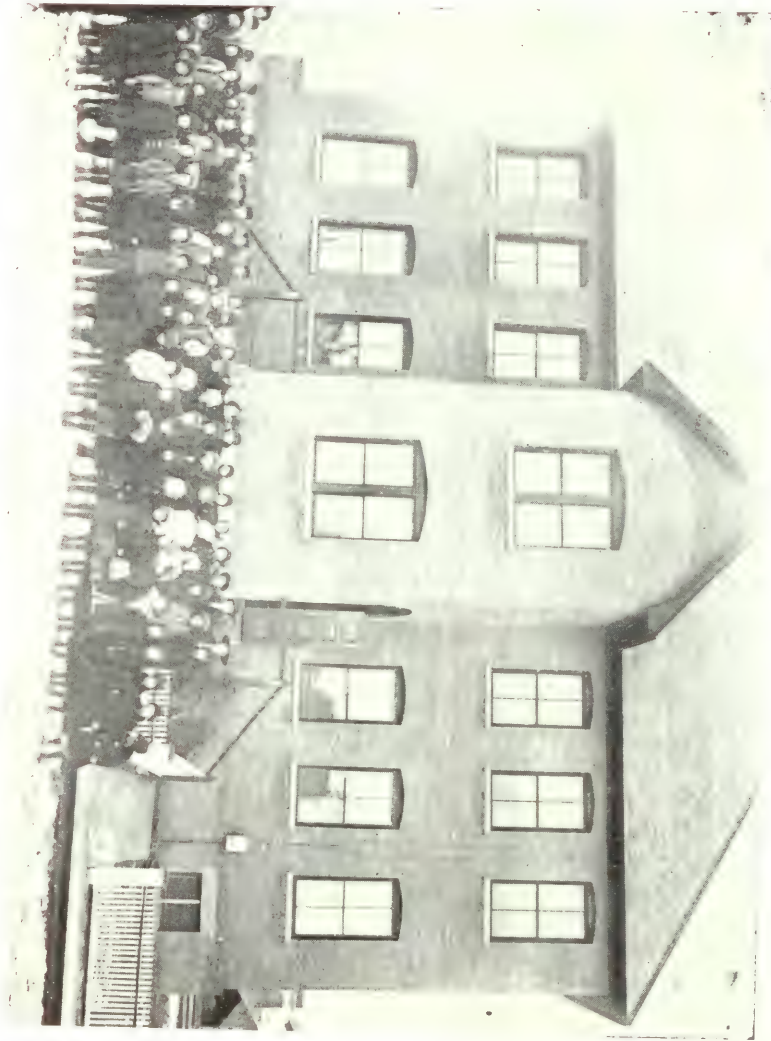
From that moment, before the church could be built, a double service was provided in the church every Sunday, one for the French speaking Catholics and the other for the English speaking, or for all other nationalities not French speaking. viz.: German, Poles, Slavs, Hungarians, Bohemians and many others who are very numerous in this eastern part of the city.

The last improvement to the church of the Immaculate Conception was the installation of a pipe organ, the first of its kind in any Catholic church of Edmonton. This was rather a heavy expense for the parish. Soon after, Rev. J. A. Ouellette, in order to devote all his time to the cause of colonization, by locating new settlers, especially in the northern district of St. Paul des Metis, Lac Labiche, etc., was prevailed upon to resign his fine parish in favor of the present parish priest, Rev. A. Ethier who had succeeded him as agent of colonization, but abandoned the position to another priest.



NEW SACRED HEART CHURCH  
Corner Kinistino Ave., and Picard St.  
Edmonton, Alta.





ST. ANTHONY'S SEPARATE SCHOOL  
Edmonton, Alta.

Rev. A. Normandeau is the actual agent of colonization (1914) and by concerted action with Rev. J. A. Ouellette is doing a very important work.

### 3.—THE PARISH OF THE SACRED HEART (Edmonton).

The parish of the Sacred Heart is, as seen above, a division of the parish of the Immaculate Conception. Rev. M. Pilon, a secular priest, admitted already for several years in the diocese, had been put in charge of the English speaking element of the congregation, about a year before the building of the new church could be undertaken. A settlement of the financial status of both parishes having been reached by mutual consent and good will, the new edifice was begun in the spring of the year 1913.

At the time of the visit of the Apostolic Delegate it was far enough advanced to have its corner stone blessed by His Excellency, a special favor greatly appreciated by the whole population.

The work went on so very satisfactorily that possession of the new building could be taken by December following.

This church is a fine structure of dignified appearance on the outside. The inside is still plain, but may receive additional ornaments. The seating capacity is remarkable, for the size of the church; 1000 people can be accommodated, 550 on the main floor, 450 in the galleries.

A fine large presbytery had been constructed while the church was being built. All this reflects great credit on the ability and energy of the parish priest, Rev. M. Pilon. Of course there is a heavy debt, about \$38,000, remaining on the parish, but it is expected that this will be paid up in due time.

The new church was solemnly blessed by the Archbishop of Edmonton, on the occasion of his first pastoral visit to the parish, the 10th of May, of this present year, 1914. Pontifical Mass was celebrated, and afterwards a banquet for several hundreds of guests was provided in the commodious basement of the new church.

The large Catholic separate school on Kinistino Avenue, conducted by the Rev. Mothers Faithful Companions of Jesus supplies the needs of the children of both parishes for secular and religious instruction.

The problem of the division of parishes as to nationalities seems to be satisfactorily settled, only in this manner, by having the two churches built in very close proximity. Then there is no occasion for anybody not to attend the services in his own church.

### 4.—THE PARISH OF ST. ANTHONY OF PADUA.

(South Edmonton).

The Parish of St. Anthony of Padua, at Strathcona, now named South Edmonton, had been destined to be under the charge of the religious of the order of St. Francis of Assisi, hence the name of St. Anthony of Padua, the great wonder worker of the Franciscan Order, which was originally given to it. Bishop Grandin had entered upon negotiations to obtain Franciscans, but without success. Towards 1898 further steps were taken for the same purpose, but with no better result. In the end it will not be Strathcona or South Edmonton, but North Edmonton and Fort Saskatchewan, which will secure the blessing of the presence and ministry of the sons of St. Francis of Assisi.

The first house-chapel was built at the time when the Rev. Father Lacombe was Superior at Edmonton in 1895, in a central portion of the little town which had commenced to develop rapidly from the time of the arrival of the railroad, whose terminal station was there. A gift of two acres of land for the site of a church had already been made by Mr. Garneau, but as this property was near the river bank, at too great a distance, the Episcopal Corporation bought one-half of Block 80 at a cost of \$300.



ST. ANTHONY'S CHURCH  
Edmonton, Alta.



The first chapel had a small sanctuary which could be separated from the remainder by curtains, and the church thus served as a school house for several years. Every day, in fine or bad weather, winter or summer, two nuns of the Faithful Companions of Jesus, left the convent at Edmonton, in sufficient time to arrive at the school for classes, driving their little carriage and crossing the Saskatchewan river, on the ferry boat, in summer, or on the ice, in winter time. Some years hence this might perhaps appear not much short of heroism, but it was a question of giving instruction and religious education to this little school population already somewhat numerous, and these devoted Sisters took no account of inconveniences and fatigue. This state of affairs lasted until 1902, when the Rev. Mothers gave place to a lay master.

Up to about the end of the year 1901, the Mission of St. Anthony was served by the Rev. Oblate Father from the parish of St. Joachim, Edmonton. In the course of the year 1901 the Rev. Father Jan, then in charge of this post, undertook the construction of a more spacious church, for the former building, at once a church and school house, could no longer hold the congregation which had already been increased considerably. The church was erected, but it was far from being finished when the Rev. F. G. Nordmann was appointed to take charge of this parish on the 10th of October, 1901.

The principal framework was already in position and the roof on, but there was only one row of boards on the exterior and daylight could be seen through the chinks left. The tower was raised as high as the roof, but it had no steeple. Moreover, there was a debt to pay. In the month of May, 1902, the debt was cleared, thanks to a subscription, a bazaar and some concerts. It was now possible to think of continuing the building of the church. A new subscription was undertaken, the young girls at the school organized a new bazaar which brought in a goodly sum. Then the exterior of the church was brick-veneered and thus it became more handsome and afforded more comfort.

The Rev. Father Nordmann, like his predecessors, had commenced by residing at the house in Edmonton, but after a year he was able to construct a diminutive presbytery which could, at a pinch, suffice for the exigencies of the time being. In the month of March, 1905, Father Nordmann, on being appointed to take over the direction of the Seminary of St. Albert, was replaced by the Rev. Father O. P. McQuaid from July to October, and later on by the Rev. Father J. Danis. In the following spring the Rev. Fr. Jan, now in need of a comparative rest, came to reside at Strathcona. His rest was not, however, sterile, for he undertook to finish the interior of the church and he also surmounted its exterior with an elegant steeple. He also succeeded in constructing a handsome little presbytery in the chalet style, and the old one now became the kitchen. The school in its turn had become too small and the Separate School District resolved to build a larger and more suitable one. The new building of brick was erected in 1906 and officially opened in January, 1907. The old school was then transported to the rear of the church to serve as a sacristy.

In July of this same year the Rev. Fr. O. P. McQuaid again returned to the parish of St. Anthony as parish priest. On the 6th of October, following, His Lordship, Bishop Legal, made his first pastoral visit and administered the Sacrament of Confirmation to 21 persons.

After all these expenses and improvements the parish is, none the less, free of debt. The explanation is to be found in the consent of the Bishop of St. Albert in applying towards these expenses the results of the sale of the land formerly given by Mr. L. Garneau, although the land had been substituted by the half block bought in the centre of the town.

The Rev. Father A. Blanchet has been stationed at St. Anthony since the month of September to act as Fr. McQuaid's companion. South Edmonton, besides being the university town of the Province of Alberta, has been chosen by the C.P.R. as the site for its terminal station, and has intelligently profited by these real advantages, but in

1913, the work on the high Level Bridge over the Saskatchewan River, which had been vigorously pushed, was completed and the southern bank of the river was connected with the northern bank, just close to the majestic pile of the Provincial Parliament buildings. Yet South Edmonton had already made such headway as not to be materially affected by the event. And the impendent construction of the new cathedral on its side of river will add a considerable interest to the university town.

Rev. Father A. Lemarchand had been located here since October, 1911. During his stay the congregation enlarged considerably, the school was already too small for the increasing number of children and another providing four more class rooms, was built in another part of the city where a piece of ground had been secured with the view that it might be the new center of the parish. Rev. Father Lemarchand was fortunate enough to secure anew the services of the Rev. Mothers Faithful Companions of Jesus who had been the first to assume the work of education in that parish.

Accommodation also had to be made for another part of the parish which was too far removed from the church and could not easily attend the services of St. Anthony's. Part of what is called Gallagher flats had been included in the parish. Then it was found out that the former limits were the right ones; the ravine known as Mill Creek being the natural boundary of the parish, and in consequence these limits were altered again, in order to provide another parish on the Eastern Side of Mill Creek. The congregation of the Oblates had already erected there, on a fine property, overlooking the bank of the Saskatchewan River, a nice brick building fitted for the Juniorate of the Order, where about forty students could be easily accommodated. At some distance from it, a piece of land was secured by the Bishop to become the centre of the new parish. This parish was to be called St. René, in remembrance of saintly Father René Rémas, uncle of Rev. Father Lemarchand, who had been a devoted missionary in this country and whose name has been frequently mentioned in connection with St. Anne, St. Albert and many other missions of the Diocese.

However, not to impose too much hardship on people living at Gallagher Flats a temporary church was built nearer the crest of the hill overlooking the Flats with the intention of moving the site later on, when roads and other facilities of traveling by street cars, will have been improved, and of building the permanent church on the ground provided for it.

A small separate school was also provided, in the Flats, for the children of the new parish. This new church is to be attended to, partly, by the Rev. Fathers of the Juniorate.

In June, 1914, Rev. Father Lemarchand having been called to the parish of St. Joachim, Rev. Father Tosquinet, O.M.I., has just taken his place as parish priest of St. Anthony.

##### 5.—THE PARISH OF ST. FRANCIS OF ASSISI (Edmonton).

About the year 1909, on account of the packing plant of Swift and Co., of Chicago, having been located on the C.N.R. line, north-east of Edmonton, a population mainly composed of working men employed by the company, had begun to settle around, in the vicinity, and it was soon considered necessary to provide religious service for the Catholics of the mixed population. The place was as yet some distance from the city limits with a large tract of the country entirely destitute of houses, but it was evident that, before long, the city of Edmonton would extend in that direction and eventually absorb the whole settlement.

The Rev. Franciscan Fathers had been already for some time in charge of the mission at Fort Saskatchewan. They had come, as early as April, 1908, during the lenten season, to take temporary charge of the parish of Our Lady of Lourdes, at Lamoureux, P.Q., after the unexpected death of Rev. E. Dorais, on the 16th of March, 1908.





ST. EDMUND'S CHURCH, G. T. P. SHOPS  
North Edmonton, Alta.



It was apparent that eventually a parish, at the Packing Plant, would become more important than at Fort Saskatchewan, and, in consequence, the Franciscans were prevailed upon to build their convent here, in North Edmonton, instead of the location which had been previously intended for it.

The Bishop of St. Albert donated to them one block of land, situated at a convenient distance from the Packing Plant. A small house had been built already to answer the purpose of a church for the dozen or so of Catholics, who had been gathered on Sundays. But, soon after, the convent proper was commenced, and by the end of 1909 nearing completion. It was a small and modest monastery, but, at the same time, it was substantially built of brick, with a neat and pleasing appearance on the outside, and sufficient capacity, on the inside, for the small community of Fathers and Brothers, who were to be there accommodated. Rev. Father Berchmans was the first superior, and to the personnel of the house was soon added Mr. Pierre Dorais, an uncle of the late parish priest at Lamoureux, who had been already a Tertiary of St. Francis and thus became the first apostolic syndic of the convent.

At first the chapel of the community was open to the Catholic population on Sundays. But as it was not long before it proved too small for the increasing number of Catholics, it was decided to build a proper conventual church adjoining the monastery and the new church was solemnly blessed under the name of St. Francis of Assisi. The whole disposable ground was not fully occupied at first, and the church can be lengthened by some twenty feet. It is built of solid brick and presents a fine appearance. The enlargement cannot be long differed as the church is already too small for a population which has passed the one thousand mark.

Rev. Father Xavier-Marie has succeeded Father Berchmans since the end of the year 1911, and already the question has been considered of the advisability of dividing the parish in two: one for the French speaking Catholics and the other for the English speaking and other nationalities. (July 1914). A separate Catholic school has been organized for the young of the parish, and some Franciscan Sisters are preparing to take charge of it.

#### 6.—THE PARISH OF ST. EDMUND. (Elm Park, Edmonton).

The Transcontinental Railway known as the Grand Trunk Pacific had pursued its relentless course, through this vast Northern section of Canada, and had reached Edmonton. When the company decided to construct its works and shops on the North-Western part of the district adjoining the city, it was the occasion for many to come and locate in the vicinity, and the subdivisions of Elm Park and Calder suddenly, became quite prominent. There were already a certain number of Catholic families settled there, and many more bachelors. It was decided to lay, there again, the foundation of a new parish.

The priests of the Sacred Heart of Jesus, (from St. Quentin, France), had come to this diocese the year before, on the 26th July, 1910. They were asked to take charge of this new parish. Rev. Father E. Gaborit began to visit this population. A town lot was secured near the works of the G.T.P. and eventually a small presbytery and a diminutive church were built. The church was blessed under the patronage of St. Edmund, on the 19th June, 1911. It has been enlarged once already, in the course of the year 1913.

As elsewhere the question of providing for the education of the young was not neglected. In due course of time, Elm Park having been included in the city limits, the trustees of the Catholic separate school district of Edmonton took the school under their control. The Rev. Sisters "Ursulines de Jésus" had come on the 28th September, 1911, and they were soon in a position to take up the work of education for the Catholics of this part of the city.

At the time of the last pastoral visit of the Archbishop, 17th May, 1914, three Fathers of the Order of the Priests of the Sacred Heart had just arrived to help in the work of our missions.

#### 7.—THE PARISH OF ST. FRANCIS XAVERIUS. (Edmonton).

In the west end of the city we have another parish known as St. Francis Xavierus, and fittingly, this parish is under the auspices of the Grand Society of Jesus. The foundation of this parish was brought about in this wise.

For many years already, at least since 1904, steps had been taken and long correspondence engaged in, first with the "Clercs of St. Viateur" and then, since 1906, with the Rev. Fathers of the Society of Jesus, in order to secure the foundation of a classical and commercial college in Edmonton. After many unsuccessful attempts and delays, at last, in March, 1912, Rev. Father Carrière who was to be the new Provincial of the order, while in Edmonton, finally decided the foundation of the college.

After several proposals concerning the acquisition of a convenient ground for the location of the college, which did not materialize, the Archbishop of Edmonton transferred, on easy terms, to the Jesuit Fathers four acres of land in the western part of the city, to be, at least the temporary location of the college, and the area of a new parish was immediately decided upon.

The work of the construction of the new college was soon under way, and through the ability and energy of Rev. Father Th. Hudon, S.J., the new building so satisfactorily progressed that the new institution was ready to open its doors in September, 1913, within a few days from the ordinary epoch of commencing the scholastic year. The building was advanced enough, at the time of the visit of the Apostolic Delegate, 11th July, 1913, to receive from His Excellency a first blessing. The solemn blessing provided by the Ritual of the Church, for a new institution of learning, was given later on by the Archbishop of Edmonton, in the presence of parents and students.

The parish of St. Francis Xavierus, connected with the college has been from the beginning under the able management of Rev. Father J. A. Grenier, S.J. A priest's house, part of which was doing the office of parish church had been previously built and was the residence of the community, until the college would be available. Now the large and commodious chapel of the college is used on Sundays as the parish church for the accommodation of the parishioners, as the surroundings are being built up with a goodly number of Catholics.

In 1914 the college received addition to its staff, and will be in perfect running order. Yet as was said before, it may happen that the present location will be only a temporary one, as the Rev. Fathers have bought a large and magnificent property overlooking the banks of the Saskatchewan River, just opposite the Provincial University of Alberta, and this site might become the permanent location of the college.

#### 8.—HOLY ROSARY CHURCH (Polish) Edmonton.

Before leaving Edmonton we have still to mention another beginning of a parish for the Polish population in the eastern part of the city. A nice little church was erected last year, 1913, in the district known as Norwood, through the exertions of Rev. Father P. Kulawy, O.M.I. The parish is only visited a couple of times every month, but the church is well filled on every occasion.

The blessing of said church has not taken place so far, but it will be called the Holy Rosary church.

Lately a house has been purchased to be the residence of the missionary so that before long the Holy Rosary parish will be put in complete running order.



## IV.—THE MISSION OF LAKE LA BICHE.

We have now to resume the narrative about early missions.

Lake La Biche is a magnificent sheet of water dotted with islets of more or less considerable size, which are covered with woods of aspens and birch trees, and interspersed with little stretches of virgin prairie. It was to these islands that the native Indians came, each autumn, for the fishing season, so as to secure a supply of fish for their subsistence during the winter. The lake, in its greatest length from Northwest to South, measures about thirty miles, with a shore line of approximately 120 miles. The depth is, on an average, five to six fathoms (30 to 36 feet).

Although its period as a mission station is not recognized till the autumn of 1853, nevertheless its inhabitants had not been altogether neglected, for they had already been honored by the Rev. J. B. Thibeault on a first visit, in the autumn of 1844.

This man of God came to instruct them on three different occasions, and, in 1851, Rev. Joseph Bourassa also came to offer them the aid of his ministry. In the course of these visits, many of the natives had been baptized. Some had received the sacrament of Christian matrimony and four or five had been admitted to the Eucharistic banquet.

In 1852, Bishop Taché, whose diocese then extended all over the North West, came accompanied by Father Lacombe, as yet a secular priest, and paid a visit, the principal purpose of which was to take all the necessary measures to discover if Lake La Biche could provide the means for the support of a missionary settlement, and to inquire into the disposition of the natives in the matter. The result of these investigations being favorable, Bishop Taché determined to send a priest to them as soon as possible. In the spring of 1853 good Father Rémas left Red River for Lake St. Anne, but Divine Providence directed him to Lake La Biche, where he commenced his apostolate amidst privations and hardships of every kind, but the same holy Providence inspired Father Lacombe to come to his relief from Lake St. Anne, with many indispensable articles, and even to take him back with him for the rest of the winter. It was there that Bishop Taché found them later.

In the beginning of the year 1854 he had left Ile-à-la-Crosse, in the severest season, in the very depth of winter, in company with a hired servant and two Otchipewewan Indians, and after making a passing call at Fort Pitt and Fort Edmonton he had arrived at St. Anne, on Palm Sunday. These good Fathers had the consolation of entertaining His Lordship for three weeks, after which they journeyed with him to Lake La Biche, where he consecrated the mission to the Immaculate Heart of Mary, under the title of "Our Lady of Victories."

In the meantime, Father Vegreville came from Ile-à-la-Crosse to pay a visit to his old schoolfellow and fellow countryman, needless to say to the intense joy and gratification of Father Rémas.

This Father was badly housed and troubles came to him from many quarters. Yet, in spite of this, his zeal did not flag in his arduous labors for the salvation of the souls entrusted to him and he kept to his post, till news came for him, by the February prairie mail, that another post was assigned to him by an order of obedience for the winter of 1855, when he went again to Lake St. Anne to act as novice master to Father Lacombe, who still desired to be enrolled under the banner of Mary Immaculate. During this first sojourn at Lake La Biche, he had baptized seventy-two, of which there were as many children as adults, conducted seven marriages and four burials. This success, in spite of his numerous difficulties, was very consoling and gave testimony to his untiring energy in the instruction of souls, especially as at that time he spoke the Cree language only with great difficulty.

To fill the vacancy about to be caused by his departure Fathers Maisonneuve and Tissot received orders from Bishop Taché to betake themselves to N. D. des Victoires. The former was stationed at Red River and the latter at Isle-à-la-Crosse.



Father Tissot left Isle-à-la-Crosse on June 11th, and arrived at Lake La Biche the 24th of the same month.

Father Maisonneuve left Red River on the 2nd of July on the barge of the Hudson's Bay Company and arrived at Lake La Biche toward the end of September, bringing with him, but not without much trouble, the goods destined for the maintenance of the mission.

Further trouble was now in store. The site which Father Rémas had chosen had soon to be abandoned by reason of its too close proximity to the Fort or trading station which the owners talked of extending up to the mission house. Thus the missionary could have no land left then but a narrow place, which afforded no means of approaching the lake for water. Finally the fishing was not very abundant at this spot and this was a serious deficiency, for fish was the chief means of subsistence.

All these reasons determined the Fathers to change their place of abode. They made repeated visits to the borders of the lake to find some better position. At last, after many attempts, the site on which the present mission stands today seemed to offer most advantages, and it was chosen, in spite of all the obstacles which arose on all sides.

The new location was six miles away and to establish the mission house at this great distance was no easy enterprise.

After removing all that he could of the scanty furniture of the house built some years before by Rev. Fr. Rémas with so much trouble and fatigue, Father Tissot abandoned it on the 20th of March and came to rejoin his brother religious in his encampment.

At the new site of the mission, every Sunday, however, he left it to offer Holy Mass for the Catholics still residing near the Fort. This service he continued to render them as long as the ice on the lake remained solid.

By dint of hard work the missionaries succeeded in clearing some acres in which they sowed fourteen barrels of potatoes, a little barley and a quantity of cabbages and radishes. Meanwhile, the work on the house had been started and advanced, it is true, very slowly, for the carpenters were only beginners. Nevertheless, it was habitable by the 13th of June, 1856, the day of the arrival of Bishop Taché on a visit to the house.

It certainly was not a palace, yet the sorry piece of work though it was, the missionaries congratulated themselves on having a shelter to protect them a little against bad weather, and in which they could entertain His Lordship. Bishop Taché remained at Lake La Biche till the 14th of June, sharing with the missionaries their modest and ill prepared hut.

While on his visit, Bishop Taché took the desired opportunity of now determining the exact limits of the mission. He also blessed the property, and the presence of the men who had accompanied him was made use of by placing the old house, which still stood at the former site, upon a raft and bringing it thus along over the lake.

At the time of the Bishop's arrival a cart road had been decided upon to put the mission in communication with Fort Pitt. Indeed, it had already been begun and carried as far as the Little Beaver river, about forty miles from Lake La Biche.

By the 10th of August, the news of the arrival of the oxen and carts ordered from Red River was brought by the Indian guide, who had left the caravan at a standstill on the route, unable to approach for want of a practical road.

On the 20th of the same month, then, Father Maisonneuve started off with four men to continue the work already taken up. On the fifteenth day of this work the road was laid out and opened as far as Fort Pitt, a distance of 100 miles more. All the country side was waiting to see the efforts of the missionaries fail. In fact, they spoke of it as a foregone conclusion, when the arrival of the carts themselves put an end to all their idle talk. The Company and the neighborhood were glad enough now to make

use of this means of communication, ready to admit that without the courageous and constant efforts of the poor missionaries, the appearance of carts at La Biche could not have been brought about so speedily.

It was in 1857 that the first two houses were built near the mission, a good sign that the natives were beginning to come to the priests of their own accord. During this year, too, Brother Bowes prepared the frame work of a much larger building, destined in the near future to receive the Sisters.

In the spring of 1858, as the result of great labor and perseverance, a considerable quantity of limestone was extracted from the lake. A limekiln was immediately constructed and the Fathers had at their disposal more than 300 bushels of excellent lime. They commenced at once to construct very strong and solid, in stone, the new building, the wood work for which was set up in the course of August.

During the summer of the years 1859 and 1860, Fathers Tissot and Maisonneuve, assisted by Brothers Bowes, became masons and brought the house for the Sisters to a satisfactory state of completion. A part of the ground floor was, however, reserved to serve as a public chapel.

At the end of the summer of 1860, after eight years of laborious endeavor, Fr. Tissot and Fr. Maisonneuve had the consolation at last of seeing their mission each year progressing materially and spiritually, and being placed more and more on a lasting basis. They had a house of their own, rude enough, it is true, but still comfortable. In addition, they had built a fine house in stone of two floors, measuring 30 x 50 feet. It was now time to think of arising and offering the poor, ignorant natives of Lake La Biche more abundant means of religious instruction. It was time, also, to establish a good school and, in due course, to open an orphanage.

To the regeneration of a people it is a point of absolute necessity to start by looking after the young; an impossibility without a school conducted in a wise and Christian spirit.

It was resolved upon, therefore, by the Fathers, that they should obtain Sisters for the mission of N. D. des Victoires. Bishop Taché again applied to the Superioress General of the Sisters of Charity of Montreal to be kind enough to send a little colony of her good nuns to Lake La Biche. Three Sisters received their order of obedience and made ready to depart, glad to co-operate with the Fathers in the establishment of Catholicism in these far off territories now being opened to their zeal. These three Sisters were Rev. Sister Guenette, Superior; Sister Daunais and Sister Tisseur.

In the beginning of May, 1862, Fr. Maisonneuve left with some men for Red River to meet the Sisters there, where he arrived after a journey of 32 days. On reaching Lake La Biche the Sisters had the consolation of seeing the Indians grouping themselves around the mission. In the course of the summer ten new houses had been begun. Thus they could see, from the first, that there would not be wanting plenty of work for their zeal. They courageously took up their duties at once, sharing the labor in a spirit of mutual charity. They took charge of the chapel, the sacristy and vestry, the wardrobes of the missionaries, the kitchen arrangements and the school. Oftentimes, too, according to their strength, they helped on the farm, which was being developed more and more each year, but the principal aim of the constitution of this order is rightly the conduct of schools and orphanages.

A year after the coming of the Sisters, the Fathers rejoiced that God was each year blessing their first attempts, and began to think of means of providing bread for their colony. At the end of June, 1863, they had the satisfaction of being able to build a mill on a little water course about a mile from their residence.

This mill held on well for many years, rendering valuable service in spite of the damages it received, which, however, were repaired every year. Meanwhile, Father Tissot was sent to St. Albert to replace Fr. Lacombe, who was now destined in a special manner for the evangelization of the Half-breeds and the Blackfoot Indians.



Father Maisonneuve, now worn out with toil and fatigue, and threatened moreover with complete deafness, received an order of obedience to repair to Red River, whither Bishop Taché had recalled the good Father to have him near himself, there to secure for him the rest he so greatly needed.

Father Vegreville was in charge of the mission, when Right Rev. Bishop Faraud, Vicar Apostolic of Athabasca-McKenzie, came to take up his residence there. This post could be easily made a point of distribution for all the goods and supplies of the northern missions. There boats could be built and laden with their cargoes and the La Biche river, being the outlet of the lake of the same name into the Athabasca river, it was an easy matter for the boats to go down stream to the said river.

By an agreement concluded in 1877, by Archbishop Taché, delegated for this purpose by the Very Rev. Superior General of the Oblates, it was decided that the Mission of Lake La Biche, while remaining part of the Diocese of St. Albert, would be temporarily considered as a dependency of the religious vicariate of Athabasca-McKenzie, and administered by Right Rev. Bishop Faraud.

This state of affairs was to be maintained for twelve years more until 1889, when a new road, through Edmonton, was opened, giving communication with the same river Athabasca, at Athabasca Landing.

During all this period the Mission at Lake La Biche, being an episcopal residence, took on great importance and became prominent over all other missions after St. Albert. Large warehouses were constructed in which to store and keep the supplies of all the northern missions. There, early in the spring of each year, boats were built in order to be ready to be launched at high water time in the rainy season. And when the goods were arriving from Red River or when they were transferred to the boats and the little fleet was getting ready for the trip, there was, around the mission's buildings, and along the shore of the lake, a busy and picturesque scene of noisy and bustling activity.

Bishop Henry Faraud, O.M.I., Bishop of Ananour, Vicar Apostolic of Athabasca-McKenzie, arrived at Lake La Biche on the 27th of July, 1875. There were great rejoicings at the mission, but alas! the joy was not to last long!

### THE TRAGIC DEATH OF BROTHER ALEXIS REYNARD, O.M.I.

We find the following account of the sad event in the annals of the Oblates of Mary Immaculate:

"On the day following the arrival at Lake La Biche of Rt. Rev. Bishop Faraud, a good half-breed, named Thomas Hupé, reached the mission. 'Brother Alexis Reynard, where is he?' was his first question. 'If the Brother has not yet returned, then I greatly fear some misfortune has happened. A month ago we left Lake Athabasca together to come here, in company with my family and an Iroquois half-breed named Louis Lafrance. The journey was being made satisfactorily when all at once we found ourselves confronted by the sudden swelling of the waters in the Athabasca river.

"'We had already passed Fort McMurray at some considerable distance, when we realized that it was impossible for us to row our way up stream in our canoes. Our provisions, also, were so reduced that we were quite unable to make for our destination at Lake La Biche. Then, said I to Brother Alexis, 'We have nothing else to do but to retrace our steps to Fort McMurray and wait there till the river returns to its normal height. We can then obtain the necessary supply of provisions from the Hudson's Bay Company, and we shall then be able straightway to ascend the stream again in safety.'

"'But Brother Alexis replied: 'Monseigneur Faraud is waiting for me at Lake La Biche to construct the boats that are absolutely necessary for the transport of the supplies indispensable for his mission. I must at all cost arrive at the appointed time, otherwise



all the missions of the north will be in suspense and deprived of their needful supplies. Return with your family to Fort McMurray while I and my guide, Louis the Iroquois, will go by land to Lake La Biche. We will live as best we can by our guns, and after six or seven days march across the forest we shall arrive at the mission."

"My wife and I," added Thomas Hupe, "returned to Fort McMurray. It is now three weeks since Brother Alexis and his guide left us, and they ought to have been here fifteen days ago. Since they have not arrived I can only conclude that some misfortune has occurred."

"The following day, two half-breeds engaged by Father Leduc, left Lake La Biche to go to the relief of the missing Brother and the guide. Twelve days later they returned, arriving at the mission at four o'clock in the morning.

"I have found your Brother," said one of them. "He is buried under a slight covering of sand at the entrance of the mouth of the River des Maisons into the Athabasca river, and what is very extraordinary," added the man, "the bones were already fleshless, but I recognized the Brother very easily by his beard and his hair."

"Brother Alexander Lambert immediately set out with a canoe and four men to discover the remains of our poor Brother. Arrived at the spot that had been pointed out to them, they were proceeding to exhume the dead body, when, to their horror, they found only dried bones, scattered pell mell, while many were completely missing. None of them bore the marks of an animal's teeth, but they had been chopped in various places, apparently by the axe that was found by the side of the body, bearing the stains of blood. The victim's head was pierced through and through. There was no doubt but that Brother Reynard had been killed and the charred bones found at some paces from the spot gave indication that he had served the purpose of appeasing the hunger of his Iroquois guide.

"The scattered remains were gathered together by Brother Lambert with deep respect and unspeakable emotion. Twenty days afterwards we gave reverent burial to these dear remains after I had examined them myself and had ascertained the identity of the Brother by the inspection of his hair and his beard which had been left intact. A shoulder blade was missing. We learnt that it had been found later in the forest, a day's march from the scene of the crime.

"The murderer had been forced to satiate his hunger on the spot. Then, doubtless, he had stripped the flesh off the bones and carried away as much of it as he was able, after having first dried it after the manner the Indians on the prairie dry the flesh of the buffalo. Had the wretched guide himself finally to succumb to his fate? We may well forecast, for he has neither been seen nor heard of since."

Brother Alexis Reynard had labored for more than twenty years in the missions of the North with unstinting devotedness. He was always the model of a perfect Religious. His death was terrible from a natural view-point, but God will have received His faithful servant, to be Himself his eternal recompense.

After the departure of Bishop Faraud from Lake La Biche, 1869, the Mission lost much of its importance, and became the far away outpost of a Half-Breed settlement.

The community of Sisters who continued conducting their boarding school for Half-breed and even Indian children from the surrounding reserves, helped however to keep up life and movement on the shores of the beautiful lake.

When, however, at the request of the Indian Department the Sisters had to move away to the Indian reserve of Saddle Lake, it was another sad blow to the old mission. The year 1898 saw the removal of the community, to the great lament of the whole population. Then many of the buildings began to fall into decay; the big shed which had been the warehouse of all the northern missions, gave evident signs of disuse and abandonment, and the little church by the bank of the lake with its moss-covered roof looked, indeed very old.

For a long time the lumber and grist mill had been out of commission, and when the colony of St. Paul des Métis had been started in 1896, what could be still of some use was carried away to the new mission, with much other material from the former convent.

Yet the parish of Lake La Biche was never abandoned, and under the charge of successive and devoted missionaries: R. Fathers, Tissier, Grandin, and others it continued to give to the Half-breed population all the needed spiritual assistance.

Rev. Father Grandin succeeded even, in the year 1904, in getting another community of Sisters to take up the work which had been stopped since the departure of the Gray Nuns.

The Sisters called Daughter of Jesus came to Lake La Biche, to open a convent and a school for the people of the surrounding district. The old episcopal residence was turned over to them, and a new presbytery was built for the priests.

Now, in 1914, the parish is under the care of Rev. Father V. Le Goff, O.M.I., assisted by Rev. Father C. Boulenc. The country around has been settling considerably; a new parish has been for some time in formation, to the north-west end of the lake, under the name of Plamondonville, and new settlers are coming from many directions.

Besides, by reason of the Alberta and Great Waterways Railroad, which had been the stumbling block of the former Provincial administration, in march 1910, being now constructed through this district, a new era of prosperity seems to be still in store for the country of Lake La Biche. It could not be otherwise, and without being a prophet, any one could have announced these new and prosperous times, for this Lake La Biche country, on account of its vast opportunities and of the magnificent scenery of its lake, the finest of the whole region of central Alberta.

## CHAPTER II.

# INDIAN MISSIONS

Up to the period of the conclusion of the treaties passed between the Government of Canada and the different tribes of Indians in Alberta in the year 1875, the savages of this Province had, properly speaking, scarcely any fixed or permanent missions.

Living, for the most part of their time, a nomadic life, now out on the vast prairies in pursuit of the buffalo; now in the woods trapping wild animals for the skins which they disposed of to the fur buyers; now on the banks of the lakes and rivers on their fishing expeditions, they could have no resident priest. It is true, however, that the Oblate Fathers visited them regularly and spent a great part of their time in their various encampments. All those who had to exercise the ministry under these conditions are unanimous in declaring that those really were the "good old times."

Without doubt they had none of the material comforts since brought by civilization. For their only food there sufficed the flesh of the buffalo, dried in the sun, pulverized and mixed with the melted fat of the animal. This was the famous "pemmican," which, if not a tasty dish, was at least highly nutritious. Sometimes a good-sized fish, boiled or roasted, at the camp fire, was the sole repast. There was no bread—no vegetables—but for drink there was plenty of black tea thrown into the pot of water, made, in the winter time, from the melted snow. At other times the savages were reduced to long enforced fasts when the chase and the fishing had not been successful. On these occasions the missionaries shared the lot of their Indians and endured the most severe privations.

One example among many will suffice. The Rev. Father Tissier, now in charge of Stony Plain, was then in the Peace River district. In the depth of winter he had accompanied a band of thirty Indians, whose children he was instructing. They were encamped in the woods, at a distance of a ten to twelve days' journey from any habitation and their hunt had been a complete failure. For thirty days, Indians and missionary were subjected to extreme starvation. Soon, for their sole nourishment they had to be content with the insignificant "rations" of about one pound of flour, divided among the whole party. Sometimes a miserable dog, reduced to a mere walking skeleton, would die or be killed by the savages of the camp who disputed among themselves for the disgusting remains.

In spite of all this the missionary was happy to consecrate his services to the salvation of these poor Indians. Meanwhile, he hoped for the day when it would be given him to see them, if not altogether abandoning their nomadic life, at least able to settle in a more permanent fashion, in those localities where they could have missionaries at a fixed place and then receive from them a deeper knowledge of Catholicism and the first rudiments of a truly Christian civilization.

This desire of the Oblate Missionaries has been realized today in Alberta.

All the Indian tribes located in the Diocese of St. Albert have entered into treaties with the Government. They have relinquished their rights to their lands on certain conditions. They have been permanently established on Reservations set apart for them and there they have become easy of access for the missionaries, with the result that we have, at the present time, on most of these "Reserves," as they are called, important and flourishing missions.



These missions among the different tribes: Crees, Blackfeet, Stoneys, Chipweyan and Montagnais, are provided with churches, mission-houses, convents, and also in certain cases, Industrial or boarding schools for boys and girls, and even hospitals.

We will now proceed by giving some information on the principal Indian missions of Central Alberta.

#### I.—THE MISSION OF N. D. DU T. S. ROSAIRE. (Onion Lake).

The Onion Lake Mission, originally dedicated to St. Louis, King of France, can be looked upon as the survivor of many other missions which have passed through various vicissitudes, such as those of St. Francis Regis at Fort Pitt; Our Lady of Good Counsel at Frog Lake and St. Charles at Long Lake.

In August, 1877, the Rev. Fr. Lestanc and the Rev. Fr. A. Fafard, accompanied by Brother Boon, left St. Albert to found the mission at Fort Pitt. They were received with hospitality by Mr. McKay, the Chief Factor of the Hudson's Bay Company, at this post. As yet the savages and half-breeds at this point had been visited but rarely by Rev. Fr. Maisonneuve, who resided at Lake La Biche. Father Lestanc had to accompany the hunters on their buffalo seeking expedition, while Father Fafard remained, for the most part, alone. In 1878, the Rev. Father Bourguin was appointed as his companion and in 1880, as Father Lestanc was sent to undertake the missions around Battleford, his place was taken by Rev. Father Mérier.

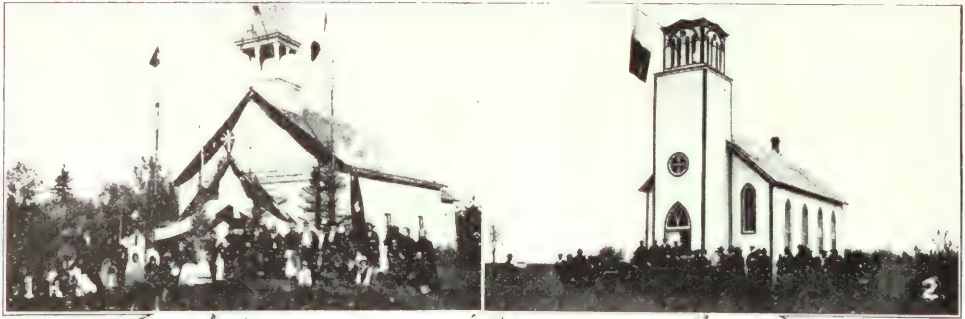
Father Fafard could now devote himself a little more actively to the other groups of Indians established elsewhere. Then, in 1882, some had chosen a Reserve at Frog Lake, and but rarely visited Fort Pitt, and consequently it became important to establish a mission on their behalf, of which mission Father Fafard was especially put in charge. He chose a beautiful elevated ground, situated at a little distance from the Agency, and built there a little church which was placed under the patronage of Our Lady of Good Counsel. The other Indians having established themselves at Onion Lake, the Mission of Fort Pitt was no longer necessary and it was abandoned in 1884.

A certain number of the Indians at Onion Lake were regarded as Protestants. Indeed, a Protestant minister had been in evidence here since 1876. But many had been baptized on the prairies by Father Lacombe or some other Catholic missionary, and as soon as the mission was established they immediately came to it. There was a band, also, living further off at Long Lake, which was entirely composed of good Catholics.

In 1884, the Rev. Father Mérier, who had built a house-chapel at Onion Lake, having gone to St. Albert on the occasion of the celebration of Bishop Grandin's Silver Jubilee, fell sick and had to remain there. Rev. Father Marchand, who had arrived there about two years before, was thinking of having this house-chapel blessed by Easter Sunday, 1885, but sad and painful events had to intervene, to destroy in a few days all the work of many years. For the mission at Onion Lake as well as that of Frog Lake, both became the prey of flames.

The brief story of these sorrowful events may be here recorded. About this time there had come into the midst of these savages, especially at Frog Lake, a band of Indians, all infidels still, composed of twenty families under the Chief "Big Bear." There they passed the winter of 1884-5. As they did not belong to this Reserve, they did not share in the distribution of rations which were made, from time to time, by the Government officials, and in consequence they were discontented.

Moreover, as they were of a savage and fierce disposition, they brought about other disagreeable circumstances for themselves and they were in such a state of mind that any motive whatever would be likely to drive them to excesses. Unfortunately the occasion then presented itself.



- 1.—Indian Mission, Beaver Lake.
- 2.—Church at Nillet.
- 3.—St. Mathias, Indian Mission.
- 4.—Indian of Cold Lake.

- 5.—Vegreville Church.
- 6.—Quarrel Lake, Polish Mission.
- 7.—Spring Lake.
- 8.—One of Rev. Fr. Kulawy's, O.M.I., Polish Missions, Lake Demay.



Louis Riel, at the head of the Half-breeds and Indians, had had recourse to arms to vindicate their rights. There had been an encounter attended with bloodshed at Duck Lake. Two letters coming from the Half-breed leader caused a great deal of excitement in minds already restless, especially in "Big Bear's" band. Several meetings were held. In the first two, the opinion prevailed of the wisdom of keeping quiet. Nevertheless, at the third gathering, presided over by "Big Bear" himself, it was decided that all the whites, half-breeds and Indians should betake themselves in a body to "Big Bear's" camp, near Frog Lake, with the purpose, as it was supposed, of avoiding all danger. All the other savages dared not oppose this plan. The true leader, however, seems to have been "Big Bear's" son, rather than "Big Bear" himself, who was, it is said, a peaceable man.

Next day, April 2, was Holy Thursday. The church's special service for this day took place as usual, and although the minds were much excited and many of the Indians carried arms, there was no disorder in the church. The Rev. Fr. Marchand had come from Frog Lake to join his Superior, as, on this day, it is customary for priests to make their Easter communion. At the conclusion of the service, the two Fathers started on their way to "Big Bear's" camp, according to orders issued to them.

The Agent, Mr. Quinn, had, however, not been accustomed to receive orders from Indians and it is probable that he made some objections and refused to leave for the camp. "Wandering Spirit," one of "Big Bear's" councillors, came to repeat anew the order to follow. With his gun pointing to the man he gave him three successive commands. At the last summons, on the Agent's refusal to obey, "Wandering Spirit" fired, the bullet taking effect in the forehead and stretching him dead on the spot.

This was the disastrous signal! In a moment the cry reached among the Indians. "Death to the Whites," and indeed in a few minutes nearly all had fallen under the death dealing bullets.

The two Fathers were already on their way, when the sound of the fusilade attracted their attention and caused them anxious alarm. They were at some distance from each other when an Indian arrived in all haste, exclaiming to Father Fafard that Mr. Delaney, the farmer, was fatally wounded and was calling for him. The missionary returned on his path, and it was while on his knees near the dying man, administering absolution to him, that he, himself, fell, struck by a bullet. Thus, in the very exercise of his Sacred ministry he received the Martyr's Crown.

The Rev. Fr. Marchand had continued to follow those who were taking him to the camp. On learning, however, that his companion and Superior had himself fallen mortally wounded, he came back to assist and console him, but he had not time to rejoin him, for as he appeared on the top of a little knoll he was himself struck on the forehead and expired on the spot. Father Fafard had not been killed outright, but an Indian seeing him in the throes of his agony, shot him again to give him the finishing blow, out of pity, as he pretended afterwards.

Some good Catholics carried the bodies of both martyrs away and deposited them on the floor of the little mission church. A little time after, other Indians, intoxicated with blood and carnage, set fire to the church, but the floor of the church, having fallen in, the bodies were partially covered with earth, which prevented their complete destruction. Some days afterward they were found there by the soldiers, who buried them reverently in the little cemetery close by. There they rested until the time of their translation to the Mission of N. D. du T. S. Rosaire, at Onion Lake.

After this massacre of Fathers Fafard and Marchand, the other missions of Long Lake and Onion Lake underwent the same fate as that of Frog Lake. They also were burned and destroyed from top to bottom. However, the work was not interrupted very long by these sad events, and in the month of August of the same year we find Father Rémas at Onion Lake, striving to revive the downcast spirits of these poor Indians who



had allowed themselves to be so sadly led astray by the pernicious councils of some over excited leaders. In the autumn of the same year, 1885, Bishop Grandin also came to mourn over the martyrs' remains and to bewail the sad ruins of these promising missions.

In the summer of the following year, 1886, the Rev. Father Mérer was appointed to raise again the poor mission of Onion Lake from its ruins. By September he had already built a little house, but it was quite insufficient for the crowd of Indians who gathered there on Sundays. In the following year, 1887, it became necessary to build another house-chapel of more spacious capacity, in which Holy Mass was celebrated for the first time on Christmas Day.

In the course of the summer, in August, the Rev. Fr. Dauphin came to join Father Mérer, and, thanks to the enlightened zeal of these missionaries, the number of Christians rapidly increased, so that for the third time in two years it was found necessary to undertake a new building. This time it was to be a real church, exclusively devoted to divine worship. It was commenced on the first of June, 1888, and the work was pushed on with such activity that it was nearly finished for the feast of the Holy Rosary, October 7th, the day appointed for the solemn blessing.

Bishop Grandin, himself, blessed the church, assisted by Rev. Fathers Mérer, Le Goff, Dauphin, Cochin, Vachon and Pénard. This mission had originally been dedicated to St. Louis, King of France, but, on this occasion, it was placed under the protection of Our Lady of the Holy Rosary, keeping St. Louis as a second patron saint. On this occasion Bishop Grandin also blessed two bells, one for Onion Lake and the other for Cold Lake mission, and all these beautiful ceremonies performed by His Lordship, surrounded by a number of the clergy, made a lively impression on all the Indians of the Reserve.

Father Mérer was now no longer in charge of this mission. On the 29th of August of this year, 1888, he had been removed to another field of labor and Father Dauphin had remained to fill his place. On the 13th of December, 1890, the Rev. Father Thérien came to lend his co-operation, as Father Dauphin was experiencing fatigue, but on the 5th of September of the following year, Father Thérien received his order of obedience for Calgary and he was replaced by the Rev. Father C. Boulenc.

The missionaries have always realized the importance of the education of the children. Thus a day school had been opened since 1886, which was attended as regularly as is possible on an Indian Reserve. But, here, as elsewhere, the need was felt of a Religious Community of Sisters to direct so important a work with success. Bishop Grandin had succeeded in obtaining the co-operation of the Rev. Sisters of the Assumption of Nicolet, and on the 8th of September, 1891, the feast of the Nativity of the Blessed Virgin, the first nuns arrived under the personal conduct of Bishop Grandin, who wished to install them himself in their poor mission. These first Sisters were Rev. Sisters St. Ignace, Superioress; St. Stanislas, and St. Patrice. They immediately entered upon the charge of the school, which, under their management, has not ceased to develop and assume importance.

It was in the course of this visit of Bishop Grandin, on September 15, 1891, that the sad ceremony of the translation of the venerated remains of the brave missionaries massacred at Frog Lake took place, in the presence of a great gathering of people; all of the employees of the Indian Department, all of the Indians, Catholic as well as Protestant, and the Protestant minister himself. The bodies were borne from the little cemetery of the former mission of Frog Lake and had been deposited in two separate coffins, which, after the funeral services, were solemnly lowered into the vault prepared for their reception in the middle of the church of Our Lady of the Holy Rosary, where they still remain. During his stay on the Reserve the Mission Cemetery was also solemnly blessed by His Lordship.

Since this period there have been many changes in the mission staff. In August, 1892, the Rev. Father Boulenc was replaced by the Rev. Fr. Cunningham to assist

Rev. Father Dauphin. Two years later, in August, 1894, Father Dauphin himself was replaced by the Rev. Father Thérien. Up to this time the Sisters had only been able to keep a day school, but this system was far from giving the satisfaction desirable. On February 17, 1893, the school house built by the Rev. Fr. Méreux and opened on February 6, 1886, accidentally became the prey of the flames. Thereupon, owing to the demands of Bishop Grandin, and the endeavors of Father Thérien, permission was obtained from the Indian Department for the erection of a boarding school for fifty Indian children, with a pecuniary grant to aid in the building of it.

Since that time the Christian education of the children is much more complete and the results obtained are far more durable.

Other changes of the staff may be briefly noted. In January, 1896, Father Thérien was succeeded in the charge of the mission by Rev. Father Comiré, with Father Cunningham as his assistant. The latter was replaced in July of the following year, 1897, by Rev. Father Lestanc, who only remained eight months, but during this short space gave free scope to his apostolic zeal. In January, 1899, Rev. Fr. Phillipot came as Father Comiré's companion to be initiated in the mission work among the Indians and to learn the Cree language. In July, 1900, Fr. Comiré being called to the Industrial School at Dunbow, the Rev. Fr. Boulenc returned to take charge of the mission at Onion Lake. When, however, he had to exchange it for the new colony of St. Paul des Métis, Father Cunningham was again recalled to replace him.

In 1903, Father Phillipot, requiring rest, was replaced by Rev. Father Portier, who later on, in March, 1906, was transferred to the Mission of Stoney Plain, while Rev. Fr. Tissier came from the latter place to direct the mission of N. D. du St. Rosaire. He remained there only about one and one-half year, when he was again called upon to assume the direction of his former post at Stoney Plain. But during this brief space, Father Tissier knew how to fight the good fight. On his departure the Rev. Fr. Le Clainche came to Onion Lake as Father Cunningham's assistant. The assistant of Rev. Father Cunningham is now (1914), Rev. Father Dupé, O.M.I.

At the present moment the mission is on an excellent footing. The boarding school is very successful. The Indians show themselves more than ever disposed to allow their children to be instructed and to have them at the boarding school for that purpose. There are at present seventy children of both sexes under the direction of eight or nine religious. The Catholic Indians of the Reserve show respect to the priests and are attached to their religion, and although they are not perfect, they nevertheless afford some consolation to those who are entrusted with the salvation of their souls.

Besides the Mission of N. D. du St. Rosaire, the missionaries of Onion Lake have still to give their attention to the different other posts:

1st. The station of Long Lake, situated fifty-five miles from Onion Lake, comprising twenty-five Catholic families.

2nd. That of Frog Lake, which has not had a resident missionary, since the sad events of 1885, situated about twenty-five miles from Onion Lake. It is composed of fifteen Indian or Half-breed families.

3rd. Vermilion, on the south of the Saskatchewan river, situated more than 100 miles from the Onion Lake mission. This station is of recent date and is composed of twenty Half-breed families, who have come from the colony of St. Paul des Métis since 1906 (to settle there and avail themselves of the opportunities given them by the Government of taking homesteads). They are all good Christians, who are glad to welcome the visits of their missionary.

Besides these, it is necessary to visit the Cold Lake Reserve from time to time for the benefit of those Indians who do not speak the Tchipweyan language, as well as Island Lakes where there are some Catholics among the Indians not yet belonging to the Faith. Father Cunningham is especially responsible for these visits and a great part of his time is taken up on these long and often arduous journeys.



## 2.—THE MISSION OF THE "SACRED HEART"—SADDLE LAKE.

This mission was originally dedicated under the name of the Great Apostle St. Paul, for it seemed to succeed to the Mission of St. Paul des Cris, founded by Rev. Fr. Lacombe, on the banks of the Saskatchewan at the place called today, Brousseau. The Mission of Saddle Lake is likewise situated on the banks of the Saskatchewan about twenty miles higher up. The Mission of St. Paul des Cris had been abandoned in 1873; that of Saddle Lake was not definitely founded until 1888.

Nevertheless, it was visited from time to time from the year 1878. It is true that the population was not very numerous. There were only ten families then living at this spot, when the missionaries from Fort Pitt or Frog Lake from time to time made a short stay.

After the unhappy crisis of 1885, the Indian Department insisted on the Indians scattered to the south of Victoria and in the neighborhood of Egg Lake (today Whitford) being gathered on to the Reserve at Saddle Lake. In consequence this Reserve was increased in size and in fact became but one with those of White Fish and Good Fish Lakes, under Chief Pakan. On the visit of the Rev. Fr. Mérier in 1886, they made great and earnest entreaties for a resident missionary in their midst, but their number was still very limited, consisting of only five Catholic families, to which must be added six others residing at White Fish Lake. It was not then possible to grant their request, but, for the two following years, they were visited by the missionary from Onion Lake.

Nevertheless, from the time of his visit in the month of July, 1888, the Rev. Fr. Mérier perceived that this state of affairs could not last long without great danger to the faith of the Catholics, for there was a Protestant mission at White Fish Lake and the Protestant missionary sometimes came to hold religious services in their neighborhood. The Catholics who were only visited twice a year, at times went to assist at these services. It is true that they went there, beads in hand, and by way of compensating themselves for the privation to which they were submitted from the religious point of view, but it was none the less a serious danger, and the wisest and the oldest amongst them did not hesitate to express to the missionary the fear that, in a few years, the children would come to confound the two religions.

Accordingly the Rev. Fr. Mérier made careful report of the situation to Bishop Grandin. He exposed the danger to which the faith of the Catholics was exposed in this district and the hope he had of leading back to the practices of their religious duties a good number of Christians who had been formerly baptized by Rev. Fr. Lacombe or other missionaries, from Lake La Biche or elsewhere, and who, while living habitually at Good Fish Lake or White Fish Lake, in the neighborhood of the Protestant mission, had practically abandoned all Catholic practices and were passing for Protestants. Finally he pointed out the advisability of establishing an intermediary post between St. Albert and Lake La Biche on the one hand and Onion Lake on the other. This reasoning was accepted and the Rev. Fr. Mérier, who had directed the Mission of Onion Lake since 1886, was himself entrusted with the charge of organizing the new foundation. He left Onion Lake on the 13th of August, 1888, and arrived three days after at Saddle Lake.

The Indians were overjoyed to see their desires realized and they gave the missionary the best reception. For their first religious establishment they were satisfied with a little shed, built of logs and covered with earth, and leaning against the house of an Indian named Alexis and communicating with it. This provisional installation lasted for nearly two years and here the Indians were assembled every Sunday for Holy Mass, Catechism and afternoon service. A hundred persons could be crowded into the two dwellings and the congregation was always numerous, for these good Christians, some-



times coming from a long distance, would bring their victuals with them and would not return to their homes until all the religious services for the day were over.

They could have provided themselves somewhat sooner with a less primitive assembly room, but they met with opposition which it is useless to recite here in detail. Chief Pakan always remained opposed to the Catholics, and the Protestants, who were certainly more numerous, were unwilling to permit the Catholics to build on the Reserve. Nevertheless, owing to the negotiations entered upon by Bishop Grandin with the officials of the Indian Department, this discussion ended by it being made clear that the Catholics of this Reserve had also the right to have the means of practicing the Religion of their choice as well as had the others.

It must be said that the Catholics had the good sense to meet the provocations of their adversaries with no other reply than that of patience and calm, and thanks to this moderation and their union in rallying around their missionary, they ended by securing their rights.

The first house-chapel, which still serves as the residence of the missionary, was built on the present site of the Mission in the course of the year 1890. It measured 32 x 24 feet and was of two floors, of which the top served as the dwelling part and the lower as the chapel. The Catholic population had notably increased. There were several abjurations and many marriages had been duly celebrated. The Catholics of Good Fish Lake, although thirty-five miles distant, came regularly several times during the year on the occasion of the greater feasts, and encamped for several days round the mission, to fulfill their religious duties. Finally there were also some Half-breed families settled towards the place known today under the name of St. Paul des Métis. In consequence, the missionary of Saddle Lake at this period had the care of about 300 souls.

At this time, too, the first school was organized. The building of the school house was begun on September 19th and was finished on October 26th, costing about \$700. Mr. A. Betournay came to visit this school, even before the building was completed. Mr. William Todd was the first teacher. The Agency for the Department was, at this time, entrusted to Mr. Ross, assistant to Mr. Potvin.

On the 8th of August, 1892, Rev. Fr. Boulenc arrived at Saddle Lake, to fill the post now left vacant by Rev. Fr. Mérier, who had been summoned to St. Albert to help in the duties of the parish. In September, 1894, Bishop Grandin visited the mission for the first time.

The work of evangelization had continued in a sustained manner. The frequent visits of the Catholic missionary at White Fish and Good Fish Lakes had dispelled the prejudices of the Protestants. There was no longer such marked opposition. Indeed, the priest was often sent for to the sick bed of those who were reputed to be Protestants, in preference to the minister. In 1897, on the occasion of a journey to Saddle Lake, the Rev. Fr. Leduc baptized the last pagan Indian. This was the old father of Crane. This old man was then nearly 80 years of age. He it was, who in 1876 had inadvertently killed the great Cree Chief Wikaskokiseyin, or "Sweet Grass," who was so well loved and respected by his race.

After the conclusion of the treaty with the Crees, during the months of August and September, 1876, the Government had made a present of some ordnance revolvers to the Indian chiefs. These were objects of curiosity for them. One day when visiting "Sweet Grass" (Wikaskokiseym) the old man asked the chief to show him his curious firearm. While handling it and not knowing that it was loaded, he touched the trigger and the ball pierced the heart of the famous chief. It was his brother and his friend whom he had shot and he remained disconsolate for the rest of his life.

On the 18th of January, 1898, the Mission of Saddle Lake was visited by Bishop Legal. The Rev. F. H. Grandin was then in charge, having been so since October

2nd of the preceding year, with Fr. Boulenc remaining on, as his assistant, with the special task of visiting the surrounding posts as far as Birch Creek, and what afterwards became Végreville.

At this period, in accordance with the desire expressed by the Government, it had been already decided to transfer the Indian boarding school from Lake La Biche to Saddle Lake. The new school house had hardly been finished towards the end of July, 1898, when the transfer took place. It was opened in its new location on August 1st of the same year, and ever since that time it has fulfilled its purpose with the utmost satisfaction.

The following year the new chapel was erected by Brothers Bowes and Nemoz. It was dedicated to the Sacred Heart of Jesus, thus giving the name to the Mission.

In 1902, towards the end of the month of August, the Rev. Father Grandin returned to Lake La Biche, where he had already resided for a long time, again to take charge of this Mission, but he retained, nevertheless, the title of Superior of the whole Saddle Lake district. The Mission at Saddle Lake had now for its director the Rev. Father L. Balter, who had already acted as Fr. Grandin's assistant for three years.

There were two other humble but devoted missionaries to be mentioned as living at this time at the Mission where they had labored so much, and whither they had come to end their days. They were Brother Alexandre Lambert, who died on October 23rd, 1905, and Brother A. Nemoz, who died on July 1st, 1906, both of whom left behind them the memory of holy and devoted religious.

In 1906 the Rev. Father Balter commenced the publication of "The Sacred Heart," a small monthly journal, published in Cree and lithographed in syllabic characters for the benefit of the Indians. This newspaper soon took the place of another periodical of the same type that had been already inaugurated by the Rev. Fr. Lizeé at Lake St. Anne under the title of "The Lake St. Anne Cross."

The Rev. Father Balter has of late obtained a proper printing press and with the assistance of Brother Guibert to second his efforts, he is now about to present his little publication in a more attractive external guise, but which, however, has always been edited in an interesting manner and which is called upon to do much good among the Cree speaking people. Rev. Father A. Husson, O.M.I., is now in charge of the mission, but he has still the efficient assistance of Father Balter. (1914).

### 3.—THE MISSION OF ST. RAPHAEL.—COLD LAKE (LAC FROID)

Two-thirds, at least, of the Tchipweyan population of Cold Lake bear the name of Janvier, or are the descendants of some Janvier. The parent stock of these families is indeed a certain Janvier who came from Lower Canada as an employee or servant of the North West Company, which had a post on the North bank of the Beaver river, about two miles from the present Mission.

This Janvier took to wife a Tchipweyan woman from Cold Lake or its neighborhood, and by her he had among other children the twin sons, Jean Baptiste, who became the parent stock of the Janviers of Portage la Loche, and Basile, that of the Janviers of Cold Lake. This Canadian Janvier returned to Lower Canada when the North West Company was definitely supplanted by the Hudson's Bay Company. After his father's departure, Basile was engaged by the Chief Factor in charge at the Fort as its hunter or food provider, a post of confidence which gave him a certain importance among his fellows.

When the Rev. J. B. Thibault came in 1844 to winter at Lac la Grenouille (Frog Lake) this Basile had a great number of children who were all baptized in the spring of 1844. They were all good Christians, the women especially, who have never wavered in their attachment to their religion. Nevertheless, one of their brothers, regarded by all



as the chief of all the band, unfortunately gave occasion for a deplorable scandal by sending away his legitimate wife and taking in her place the widow of one of his brothers. This happened in 1864 or 1865. All did what they could to bring him back to his duty. Old Basile, his father, although now more than 80 years of age, and fallen almost into his second childhood, did not fail to reproach him with his conduct, but everything was of no avail, and to prove the feeble-mindedness of these poor Tchipweyans, this scandal, given by one man alone, had the effect of discouraging the others and causing them to neglect the practices of religion. The women continued, however, to betake themselves every spring to Ile-à-la-Crosse to go to their religious duties.

In 1870 the Rev. Fr. L. LeGoff, on his arrival at the Mission of Ile-à-la-Crosse, became acquainted with this state of affairs. He would have liked to have gone to Cold Lake to try to find a remedy for the situation, but his knowledge of the language was as yet insufficient and he resolved to wait.

In 1874, according to an arrangement made the previous year, three or four young men from Cold Lake came to meet the missionary and they arrived at Ile-à-la-Crosse about Easter Eve. The priest was to return with them and they departed together on April 6th, Easter Monday.

The first halting place was at Lake de L'Outarde, (Goose Lake) where there was a Tchipweyan village in which the missionary was to give a first mission. The journey to Lac de L'Outarde is about 130 miles and it was accomplished in about four days. The missionary did not delay there long, four or five days only. Besides, all were decided to accompany him to Cold Lake, where consequently they would have every facility for being present at the spiritual exercises of a second mission, more important than the first. There were still sixty miles before reaching Cold Lake. When the banks of the lake appeared on the horizon, where the Tchipweyan band had their dwellings, the missionary experienced some anxiety. Was his important and difficult mission to succeed? He recommended it to the archangel Raphael, promising that if he should take this cause under his protection, the first mission to be founded at Cold Lake should be dedicated in his honor.

The missionary was well received, even by the bigamist Indian himself. On the next morning a great assembly was convoked for the purpose of treating the difficult question. The missionary, in his address, referred to the scandal and the necessity that lay on the culprit of putting himself right with his conscience and his God, by sending his concubine away and taking back his legitimate wife. After him, one of the guilty man's younger brothers, a man of thirty years of age, also spoke, and in an address which lasted between two and three hours, he spoke with so much force, eloquence and conviction that the day seemed gained. No one dared to add anything to his words. Even the bigamist himself, now disconcerted and overcome, declared himself ready to do all that was expected of him. The Archangel Raphael was doubtless no stranger in this result, for the guilty man dismissed his concubine.

Nevertheless, the evil spirit was not prepared to relax his hold on his prey so easily. Hardly had the missionary returned to Ile-à-la-Crosse than the two culprits returned to their evil ways. The following spring, when the missionary came to pay his annual visit, they even tried to elude him. On the pretext of a short hunting expedition, on the eve of the day on which he was expected to arrive, they had betaken themselves away and they only returned when they thought he had departed. But they were deceived, for the good Father was still waiting for them. They were very crestfallen, and the poor culprit exclaimed to the missionary, "Look here! I am a fool. Leave me alone. People don't bother about fools." But he was not so easily to escape the lesson he deserved. He took time for reflection and finally declared himself ready to return to his duty. This time his resolution was decisive. Every one was relieved and henceforward, as the cause of scandal had now disappeared, all seemed to take fresh courage in the faithful practice of their religious duties.



The Rev. Fr. Le Goff continued thus for six years visiting them at least once a year towards Easter, in addition to which he had more than two visits to pay during the winter in answer to sick calls. These journeys, especially in spring time in preparation for Easter, were attended with severe hardships. He had usually to splash his way, almost all the time, in the melting snow. Father Le Goff found them especially painful, for although he was an excellent walker on snow-shoes (raquettes) or otherwise, by reason of the nervous excitement which he experienced he could neither eat nor sleep, while on the journey. Thus, when reaching Lac de L'Outarde, after a four or five days' march, his strength was generally below zero point. On one occasion, among others, he found himself so enfeebled that it was impossible for him to begin his mission, as he could neither speak nor hear confessions. It was not till two days later, after resting, that his energies began to be restored.

At the end of 1879, it was thought advisable to appoint another Father to take charge of Cold Lake. Father Le Goff had sufficient work to engage his attention with the Indians of Ile-à-la-Crosse and those of Portage la Loche, who numbered from 1,000 to 1,100. According to the census taken in the preceding year of Cold Lake, there were no more than 110 to 115 Indians there. In consequence the Rev. Fr. E. Petitot, a recent arrival from the McKenzie district, was appointed to organize the Mission at Cold Lake. This father was a scholar, but while engaged on his philological and ethnological studies he was also actively employed providing the Indians with the news of religion, and if there was any long journey to make on a far off sick call, he was not the man to fear the distance or the difficulties of the road. But, at the end of two years, in the autumn of 1881, for reasons of health, Fr. Petitot had to leave Cold Lake, and for a time the Indians were without a priest.

In 1882 the Rev. Father Le Goff was called upon to leave Ile-à-la-Crosse and settle definitely at Cold Lake, where he has remained ever since. Father Petitot had built his first house near Lake L'Hameçon, some five miles from the present mission. On his arrival, Fr. Le Goff built, with the aid of the savages, a little house-chapel, 22 feet square, with a little addition, shed-roofed, twelve feet square, adjoining, to serve as a private chapel, and on Sundays the whole was turned into a church by sliding two doors into grooves. But in winter it was difficult to guard against the cold, for the building was like an ice house. However, the missionary remained twelve years under these conditions.

In 1891 the new structures were begun, comprising a church, a house a little more suitable and comfortable, and some outhouses. The house was of two floors, 30 x 40 feet in dimensions. The church 40 x 22, with its sanctuary 15 x 12 feet is well constructed with its vaulted roof and an elegant bell tower. It is painted within, and its exterior is fairly tasteful, but unhappily the church is too small for the Tchipweyan worshippers, who are always very assiduous in their attendance at the religious ceremonies. The outhouses comprise a cart shed and a stable. The whole was finished in 1894 with the exception of a kitchen 22 x 20, which was added to the dwelling house in 1896.

We must now make special mention, among other events, of the unfortunate affair of 1885. The Tchipweyan Indians of Cold Lake could very easily have gone for refuge to Lac L'Outarde, where they could have spent a pleasant time in full security, and this their devoted missionary advised them to do, but other counsels prevailed, which shows the want of sagacity in these good people. Instead, they joined "Big Bear's" camp, near Frog Lake. On arriving they perceived the trap into which they had been ensnared, but it was too late. They had gone there to seek protection, impelled by their timidity, for, to own the truth, there is no tribe less warlike than the Tchipweyan. The only result of their false move was the loss of a great number of their animals and their effects, and the loss, into the bargain, of Government favors.

We must notice a violent epidemic of small pox which raged at the beginning of the year 1889, and made many victims. The Rev. Fr. Le Goff had just departed for

the East of Canada with the view of having some grammars, prayer books and sermons printed in the Tchipweyan language. His place was filled by the Rev. Fr. Pénard, whose knowledge of the native language was as yet very slight, but the Rev. Fr. Dauphin, of Onion Lake, came to his assistance and gave valuable help in attending to those who understood the Cree language.

In spite, however, of his very limited knowledge of the Tchipweyan tongue, the Rev. Fr. Pénard conducted the Mission in a very satisfactory manner, hearing confessions and administering the sacraments through the assistance of interpreters, if he had no means of doing otherwise, and on Father Le Goff's return all was found to be going on admirably. Father Pénard has the reputation of having a firm hand in his administration and this is what the Tchipweyans need.

Besides this absence of some months in 1889, Fr. Le Goff had had no other holiday in the space of the sixteen years he had spent at this Mission. In 1899, however, he obtained leave for a prolonged absence of seven or eight months in which to revisit his relations in France. In the interval he was replaced by Fr. Lestanc, who, in spite of his ignorance of Tchipweyan made himself beloved by these good Indians.

The Rev. Fr. Le Goff had generally been alone on this far away post, but in 1902 the Rev. Fr. J. Portier was sent as his assistant and he remained there two years, from January, 1902, to January, 1904. In October of 1906 the Rev. Fr. LeClainche was sent to study the Tchipweyan language, but his health did not permit him to remain long and he left in February, 1907. Father Le Goff at present has only a Brother as his companion, who combines the offices of a cook with all the other duties of a lay brother.

The population, which was only 110 to 115 in 1879 has since increased by births and by recruits from Lac de Coeur (Heart Lake) and Ile-à-la-Crosse. At present there are about 300 souls. The Mission can now be said to be organized like a civilized parish. On Sundays and Feast days is High Mass in the forenoon and Catechism immediately after mid-day; at 1.30 p.m. Hymn singing, instructions, Rosary and Benediction of the Blessed Sacrament. The Tchipweyans are fond of the church's services and never grow weary of singing hymns in their own tongue. There are 170 to 180 communicants and nearly all approach the Sacraments at Christmas and Easter, and others at the principal Feasts of the year, and those of the Blessed Virgin. Each Sunday there are many communions. In the year 1907, on the occasion of the pastoral visit of His Lordship, the Bishop of St. Albert, there were twelve first communions and twenty-five confirmations. What renders the ministry difficult are the sick calls, for the Indians do not remain constantly on the Reserve. They are often absent on hunting expeditions 100 to 150 miles away to the North, East or to the West. Rev. Father L. Le Goff had contemplated for a long time the publication of a Dictionary of the Tchipweyan language. He has gone now, 1914, to Europe for this purpose and his place is filled by Rev. Father Dauphin, O.M.I.

#### THE STATION OF LAC DE COEUR. (HEART LAKE).

Heart Lake is about 130 miles north-east of Cold Lake, but much nearer Lake La Biche. However, there are 80 Tchipweyan Indians there, and therefore it is the missionary from Cold Lake who visits them. At present he makes the journey twice a year, once in summer and again in winter. Formerly the winter travelling was done on snow shoes with a dog train. At present, by taking a longer course and passing by Lake La Biche, thus making a journey of 200 miles, the distance can be done by carriage with less strain and hardships. There is neither chapel nor priest's house at Lac de Coeur, but Holy Mass is celebrated in a poor Indian cabin. Though poor and abandoned, these Tchipweyans are, however, a kind hearted people and good Christians, and if only they were more numerous and in better circumstances, they also would be glad to have their own little chapel.



## 4.—THE MISSION OF ST. ALEXANDER.—Rivière qui Barre.

The Mission of St. Alexander is situated near the Rivière que Barre, about twenty-two miles from St. Albert, but it was not originally started here. It is an Indian mission of Crees and "Stonies," nevertheless the Cree language is the only one in use at present. Formerly their hunting grounds extended over all that part of the country north of Edmonton bounded by the Athabaska river. Their trading post was especially the old Fort Assiniboine, of which there only remain a few traces. The Hudson's Bay Company had also a small post at Lake La Nonne, where each winter they sent an employee to trade for furs.

A somewhat numerous band was settled in this direction and the missionaries commenced to visit them. In 1869 the Rev. Fr. Leduc made a short stay there, but the Indians asked for a resident priest and towards the end of June, 1877, the Rev. Fr. Fafard was sent to take up his abode with them. He built a little house for himself on the shore of the lake, on the eastern side near that of the Chief Katchikaweskam. The mission was, from the beginning, put under the patronage of St. Alexander in honor of His Lordship, Bishop Taché. On July 19th, however, Fr. Fafard returned to St. Albert and the house built by him was hardly habitable, when the Rev. Fr. Touze arrived to replace him, so that he was obliged to take up his quarters in the chief's dwelling.

Henceforth the evangelization of these Indians began in a more continuous manner. It must be mentioned, however, that a number had already been baptized by a Methodist minister. Nevertheless, with some few exceptions, they gave the best of welcome to the Catholic priest. The chief was one of the most zealous. He gave hospitality to him and in return he and his family received a thorough course of religious instruction. He sent away one of his two wives and received baptism at St. Albert on Easter Sunday, 1878, having for his god-father the Rev. Fr. Blanchet, and for his god-mother the Rev. Sister Shetté. Since then he is known especially by his Christian name of "Alexander" (Arcand).

It was decided to fix the site of the Mission in a more appropriate position near the Hudson's Bay post, to the north of the lake, and indeed another more convenient house was built there by Mr. Majeau. Fr. Touze came to take up residence there, accompanied by Brother L. Van Tighen, who, while engaged in continuing his studies, at the same time worked at the completion of the interior of the house.

In the autumn of this year, 1877, the Cree Indians had signed a treaty with the Government and Alexander was recognized as the Chief of the band. This brought about other changes. In fact, on the 16th of October, 1879, Mr. Wadsworth, Inspector of Farms for the Indian Department, arrived with Mr. J. J. McHugh and Mr. James O'Donnell, whose business was to choose a suitable place for the Indian Reserve. They decided on that territory which is watered by the Rivière qui Barre, not far from its mouth. The following year, 1880, in August and September, the Reserve was surveyed and in 1881 the Indians came to take possession of it. The change necessitated the abandonment of the Mission of Lake La Nonne after only two years of existence, and the Rev. Fr. Touze returned to St. Albert, continuing, however, to visit the Indians from time to time, as did also the Rev. Father Rémas, who was also appointed to visit the "Michel Callihoo" Reserve and that of Stoney Plain.

With the year 1886 the Mission entered on its period of stability. On the 4th of March the Rev. Fr. Blanchet arrived to take up residence there. The Indians had decided to build a house which should also serve as a church, while, in the meantime, the Father lodged with the Chief. From the 15th of this same month a school was opened with twenty children under the management of Paul Durocher. By September the house, though unfinished, was habitable and the Rev. Father took up his abode there. At Christmas the Midnight Mass was solemnly celebrated in the lower part of the house, which served as the church. There was a great gathering of worshippers and the touching ceremony made a beneficial impression on the Indians.



In the spring following, the question of a boarding school for the Reserve began to be mooted, for a day school on a Reserve cannot be kept up with regularity and gives but little satisfaction. The preceding winter of 1887-88 had been one of utmost severity and hunger had treated the Indians rigorously, for there had been no harvest and the chase had utterly failed by reason of the excessive cold and the depth of the snow. Their misery had been very great and many deaths ensued in consequence of these extreme privations. The Government employees seemed scarcely to trouble themselves about these conditions, while the missionaries, on the contrary, constantly interceded on behalf of the Indians, but with no great success. They made numerous complaints and finally obtained the visit of Mr. Reed, the Indian Commissioner. The Indians in this manner had the opportunity of exposing their grievances and of making known their needs, and they obtained satisfaction to a certain extent.

On the question of a boarding school, they were, however, unable to obtain their request, but it was decided that the establishment at St. Albert, under the direction of the Gray Sisters, being in the more central portion, should serve as the boarding school of the three Reserves of "Stoney Plain," "Michel Callihoo" and "Alexander." Nevertheless, the Protestant ministers were exerting themselves on their side and were endeavoring to sow discord. They also wished for a school and they even established themselves on the outer boundaries of the Reserve. Then it was determined to take a census of the Indians from a religious point of view. At the request of Bishop Grandin, presented at Ottawa by the Rev. Father Gendreau, who had come on a semi-official mission to inspect the Oblate Missions among the Indians, a Catholic agent was obtained in the person of Count de Cazes. This gentleman, however, sent his clerk, Mr. Lake, to take the census so as not to restrain the liberty of the Indians. The Indians were convened in the presence of the priest and the Protestant minister and it became known that the cause of all this trouble was to be found in the actions of a handful of fanatics. The Chief, Alexander, in a truly eloquent address, declared that he wanted peace on his Reserve and that those who were not satisfied and wished to favor the Protestants should betake them to a distance and settle elsewhere. This, in fact, was done, and the minister made no further attempt to settle on the Alexander Reserve.

The years which followed were marked with peace and progress from the religious point of view.

In 1892 the Rev. Fr. Blanchet, who had obtained leave to visit his family in France and rest there a little, was replaced by the good and zealous Father Rémas, as ardent as ever for the instruction of his neophytes. At the end of two years he obtained in June, 1894, the companionship of Rev. Fr. Simonin, whose duty it became to acquaint himself with the secrets of the Cree language, and the ministry among the Indians. But at the end of November of the same year Rev. Fr. Rémas was succeeded in the care of the Indians of the Mission by the Rev. Fr. Dauphin, who was to spend the following six years among them, doing much for the development of the Mission and the Christian education of the natives. From his time, however, the day school was closed, as it had never given satisfaction, and the regular course followed is to draw the children to the boarding school at St. Albert. A presbytery was then built. The house-chapel was now exclusively reserved for worship with a small sanctuary and sacristy added. Of the upper floor, the gallery only was retained. Moreover, new settlers were arriving on all sides. It was necessary now to devote attention to them also. At first these attended the services at the Mission, but soon it became needful to organize them into a parish.

The first church of St. Emerence was built outside the Reserve and its care entrusted to Fr. Blanchet, on his return from France. The Rev. Fr. Dauphin also visited a group of Catholics to the south of the Sturgeon river and built a little chapel there. This is now the parish of St. Pierre.

After a lapse of years, Father Dauphin was called from the Mission of St. Alexander to another sphere of action and his place was taken, in October, 1900, by the Rev. Fr. Simonin. This father had for his companion the Rev. Father Nordmann, who, however, was very frequently absent, especially on Sundays, in his duty of visiting St. Emerence, the Germans or Irish of Glengarry, Morinville and even of Leduc, and also the Galician settlement at Star.

The Rev. Fr. Simonin continued the work left unfinished by his predecessor, the arrangement of the interior of the presbytery and the furnishing of the church with an elegant bell tower.

From the point of view of Christian habits, it must be owned that the advance of the so called civilization was becoming fatal to the poor Indians. They were afforded more facilities for procuring intoxicating liquors and the passion of the Indians for "fire-water" is well known. Drunkenness, too, always gives birth to other failings, and the Indians, formerly so pious and docile to the voice of their priests, now began to fall back considerably.

Besides these causes of laxity, it must be said that the time of the missionary was very much taken up with other works which were imposed on him. The Parish of St. Peter had to be visited, then near Long Lake; the foundation of a new parish was required, that of St. Charles; then, finally, at Lake La Nonne a somewhat numerous group of Whites and Half-breeds also needed the visit of the priest. It became even necessary to visit the new settlers away on the Pembina river and Paddle river as far as the Athabaska river.

In 1905 Father Simonin was called elsewhere. Since then, after several changes, we find in charge in 1907, the Rev. Fr. J. Portier, who soon received a companion in the person of Rev. Fr. Le Bré. Brother Guillaume came a little later to complete the staff.

The work is sufficiently great to occupy two missionaries, especially if all the surrounding stations are considered, which have to be attended to, but, with stability in the staff, the perserving labor of the missionary will succeed in destroying, in part, at least, the evil influences which combine toward the ruin of the poor Indian race.

In 1887 the number of souls on the Reserve was about 220. Today, 1914, it hardly reaches 170. It is true that two or three families have departed, but we are forced to admit that these Indian tribes are slowly diminishing in number. Rev. Father P. Le Bré is now in charge with the assistance of Rev. Father Lizée.

##### 5.—THE MISSION OF OUR LADY OF THE SEVEN DOLORS. (Hobbema).

One spring, towards the year 1840, an incident occurred in a band of Indians, of the same parent stock as those now composing the Reserve at Hobbema, which was to be fraught with considerable consequence. Some of their hardy trappers had gone, during the winter, as far as Red River to sell their furs. On their return they were relating among their other interesting adventures, that they had seen the "Men of prayer who have a good heart."

In the midst of the group of listeners there was an old Canadian named Piché, who had long ago thrown in his lot with this band, and indeed had married the daughter of its chief. What it was that passed in the mind of this man, now half a savage himself, who had almost forgotten the pious remembrances of his childhood, we can not say. But he seems to have had made some deep reflections, for he decided to send two of his sons to Red River, not only to see a priest, but, if possible, to bring him back with them.



This deputation was in fact received by Bishop Provencher during the winter and no doubt contributed no little to the sending of the Rev. J. B. Thibault in 1842.

From Battleford to the Rocky Mountains, the whole country south of the Saskatchewan was the hunting ground of this band which often found itself at war with the redoubtable Blackfeet. Without doubt they had been visited at times by the missionaries. But it was very difficult to instruct, civilize and christianize them satisfactorily on these rare and short visits. The Buffalo then roamed over the plains. It was the time of plenty and the Indian's God was his belly, according to the forcible expression of St. Paul.

However, on the occasion of these missionary visits, all of the family of this Canadian who had sent for the "Men of Prayer" became Catholics. This was the root stock of all that band now forming the present Mission at Hobbema. Still, though Catholics, they were far from possessing a very complete Christian education. For that it was necessary that they should renounce their nomadic life and settle down somewhere in a permanent manner. A new condition of affairs, co-operated under God's providence to effect this.

The smallpox of 1870 decimated their ranks and sowed misfortune in the family. Soon, too, buffaloes began to grow scarce and all of a sudden they disappeared, to the great consternation of the Indians, who believed that they would always have the buffalo with them as long as there was grass on the prairie and water flowing in the streams. Then, too, immigration had set in on all sides, and the new colonists were settling all around. To avoid the conflicts which would not be wanting between these newcomers and the aboriginal tribes, the Government then decided to make treaties with the Indians on the condition that they should yield up their lands and be content to be confined to certain marked out "Reserves."

In 1877 the Half-breed issue of the Canadian Piché and the chief's daughter became in his turn chief of the band. One was named Ermine Skin (Okosikowiyan), and his brother "Bob-tail" (Kiskayuw). The latter was the leader of another band who lived side by side with that of the former. Both "Ermine Skin" and "Bob-tail" accepted the treaty. In consequence of a dream in which "Ermine Skin" saw a priest, cross in hand, pointing out a wooded hillside to him, recognized in this the "Bear Hill" and he chose the site for his Reserve and came to settle there. The Mission at first was then known as the "Bear Hill Mission."

In 1881 the Rev. Fr. Touze and the Rev. H. Beillevaire came to visit these Indians and to choose a place for the Mission which afterwards Bishop Grandin, on his coming there in the following summer, entrusted to the care of the Rev. H. Beillevaire. The latter hastily built a poor hut, a portion only of which was covered with pine bark. He could not pass the winter there under these conditions, and at the end of the fall he went to the "Laboucane" settlement, the Duhamel of today. The following spring he returned to Bear Hill and visited both Missions in rotation.

In November, 1884, a new attempt was made by Fathers Gabillon and Scollen to fix the site of the Mission. After having taken the precaution of having the place determined by the chief himself, who had informed the agent, Mr. Lucas, they settled on a spot not far from the Agency, built a little hut and were passing the winter there.

But in spite of these precautions the spirit of opposition and meanness prevailed in forcing them to betake themselves three miles further up the Battle River. There they built a house and found themselves on "Bob-tail's" Reserve.

The Mission of Our Lady of Seven Dolors had already experienced its trials. It was still to undergo further trouble. It was necessary again to move elsewhere and while still maintaining their foothold on "Bob-tail's" land the Rev. Fr. Mézer and Rev. Fr. Gabillon went this same summer of 1885, seven miles to the north, on to "Ermine Skin's" Reserve, not far from the high road from Calgary to Edmonton. This is the site of the present Mission.



The Rev. Fr. Gabillon was now left alone and he built a house-chapel which was more suitable than the preceding ones, measuring 14 x 28 feet, but still very unpretentious. None the less, at this period, it was considered very becoming and at any rate it was the House of God and that of His minister. This building still exists, but its purpose is not as dignified as of old, being now a mere outhouse belonging to the Mission.

From this point the religious instruction of the Indians commenced in a continuous and regular manner. At the same time an attempt was made to train them to habits of labor, and to teach them the cultivation of their fields and the art of gardening.

It was in the year 1887 that the first school was started in the missionary's own house. A little assistance was given by the Government, but difficulties arose in making the Indians understand the necessity of education and of sending their children to be taught, as well as in retaining school teachers sufficiently persevering in this discouraging and ungrateful task.

In 1891 the C. & E. railway line was constructed from Calgary to Edmonton and a simple flag station was established quite near the Mission. The C.P.R. company was exploiting this line and their President, Sir William Van Horne, himself an artist, had given the names of great painters to some stations along the line. That of the celebrated Dutch artist, Hobbema, was given to this little station and the Mission, which up to this time, had been known as "Bear Hill," was now known also under the name of Hobbema.

The school, begun in 1889, had been continued and improved with a school house specially set aside for the purpose. But above the school lessons, there is the moral and religious training to consider. This can not be obtained when the attendance is very irregular and when the work of some hours in the class room is destroyed by the opposing influence of the camp. For a long time a boarding school where the children could be kept day and night had been recognized as necessary to obtain serious and lasting results. The Bishop of St. Albert had entered into negotiations with the community of the Sisters of the Assumption, of Nicolet, and happily succeeded. This excellent order, which had been engaged with such great success in the education of the young in civilized countries, was willing also to devote itself to the Christian education of the savage races.

The 30th of August, 1894, was a great occasion full of promise for the religious future of the Reserve when the first Sisters of the Assumption arrived at Hobbema. They were three in number, their names being Rev. Sister St. Stanislas, Superioress; Sister St. Arsene, assistant, and Sister du S.-Coeur de Marie, teacher.

The day of their arrival Father A. Lacombe, the veteran pioneer of the Indian Missions of the North West, was then with other missionaries to witness the dawn of this new period in the development of the Hobbema Mission. The Rev. Fr. Gabillon gave his own house to the Sisters and retired to the loft of the kitchen until the new presbytery could be constructed.

The present church was then in process of being built. The Oblate lay brothers, engaged on the work, pushed on the operations with energy, so that in spite of the rigorous cold the building was completed for the Christmas of that year, 1894, and the wonder-struck Indians, marvelling at the size of this pretty church, with its handsome steeple, prepared for their own benefit, attended in great numbers.

Father Gabillon, who had so long been under the strain of difficulties, was now able to catch a glimpse of happier days and of more consoling success, but he was called by obedience to work in the neighboring Diocese and his place was filled by Rev. Fr. O. Perrault, who came in September, 1895.

The Sisters had not been able to start their boarding school from the moment of their arrival, for their premises were too small. During two years they managed as well as they could with the day school, but the moment had come when they had to build. The Government gave a subsidy of \$2,500. The Sisters solicited the charity

of the public and then contracted a somewhat considerable debt, but on the first of May, 1987, work on the present spacious building was commenced, being located close to the former school. This new building measured 40 x 50 feet, in three floors. It is authorized to take in fifty children, for whom the Government would pay the ordinary annual grant. Soon after the school had been opened this number was reached in a very short time and even surpassed.

The Rev. Fr. Perrault was a zealous missionary who employed himself actively with his Reserve, his school and his Indians. The latter quickly gave him their confidence. But illness attacked him from the year 1896. Father Dubois came for some time to his assistance, then afterwards Rev. Fr. Lizée was sent to take charge of the Mission.

In 1898 Father Perrault, now a little better in health, came again to take up his post, and he was assisted by Rev. Fr. Simonin. But soon the malady overcame him again and in October 1899 he left to see if he could recover his health in milder climates. He passed the winter in Texas. In the spring he went up to Colorado. But his illusions vanished and his only desire now was to return to die among his Indians. He made the journey back with painfulness and by short stages, arriving at last as far as Calgary, where he died on the 8th of December, 1900. Thus it was only his body that was brought some days later to repose in the humble cemetery of the Mission. During his sojourn at the Mission, in spite of his feeble health, the Rev. Father Perrault had done much good. He never spared himself. In sickness or in health he often visited his Indians, even when they were at a distance, and thus he brought many of the Indians, on "Bob-tail's" Reserve, back to their Christian practices, when they had fallen away from their duty.

The Rev. Fr. Simonin, who had remained in charge of the Mission after the departure of Rev. Fr. Perrault, was replaced by Rev. Fr. Dauphin, under whom the work continued to develop. The buildings were finished and the presbytery was enlarged and decorated in 1903. The school was also provided with new buildings; a stable; a laundry; cistern and artesian wells in 1906.

The Rev. Fr. Dauphin was seconded in his efforts to a certain degree by his assistants, at first by the Rev. Fr. Portier, and later, in 1901, by the Rev. Fr. C. Vandendaële.

In 1907 there was a new change in the staff. The Rev. Fr. Moulin, who had arrived here nearly three years previously, replaced Fr. Dauphin for a time, and since Father Dauphin left for Cold Lake Mission has remained in charge of the Mission of Hobbema. This institution is now on an excellent footing. The staff has been increased and about sixty-five pupils are at present, 1914, admitted. The Rev. Sister Superioress St. Jean Baptiste has nine Sisters with her to bestow on their young charges, boys and girls, all the solicitude that a truly maternal devotion can inspire.

The children are fond of their school, finding there both useful and pleasurable occupations combined. A mandolin orchestra has been organized for the girls, who astonish all those who hear them by their skill on this instrument. The boys, likewise, have a brass band and all this gives their little family entertainments much animation and brilliancy.

The graceful group of the well arranged buildings of the Mission of Hobbema stand out surrounded by the background of verdure of the protecting hills at whose feet it nestles.

To the west it presents a most charming effect, seen from the railway line, and travellers are quite surprised to learn that this is a Mission for the benefit of Indians. Many civilized people would be glad enough to have an institution of this kind for the education of their own children.



## 6.—THE MISSION OF ST. JOHN THE EVANGELIST. STONEY PLAIN.

The Mission of St. John the Evangelist at Stoney Plain is situated on an Indian Reserve about nine miles west of Edmonton. Formerly, it appears that this district was a particularly choice hunting ground of an Assiniboine tribe (Assinipwatak), in English "Stoneys," a branch of the Sioux nation, which inhabited the lower slopes of the Rocky Mountains. Later on a Reserve was marked out for them. This part of the country was also known under the name of "Maskigesik," because of the great Maskeg or Savanna that is still seen.

Until 1887 there had been no resident priest, but the Indian band established there was regularly visited by the missionaries of St. Albert and Edmonton.

In 1885 the Rev. Fr. Rémas was in charge of this duty. He would have wished to reside there and construct a house, seeing that he found so many inconveniences in living in an Indian's house. Later, Father Grandin took up the work. He had besides many opportunities of seeing them at Edmonton, whither they went to obtain their rations.

In 1887 the Rev. Father Tissier was appointed to organize this parish and to establish it in a permanent manner. At this time it was designed to have a school for the Indian children, but it was difficult for the missionary to keep a school regularly as he had to visit not only this Reserve, but also that of Alexis at Lake St. Anne, and that of White Whale Lake (Wapasakahiganik).

However, during the winter of this year Rev. Fr. Tissier attempted to hold a school in a wretched hovel which allowed the daylight to penetrate its covering and which could not be heated without being filled with smoke.

In the spring of the following year, 1888, a house-chapel was built and other arrangements made. Mr. Thomas Ridsdale was engaged as the school master with the condition of performing other services of a hired man for the Rev. Father Missionary, outside the class hours. This arrangement did not last very long and other combinations were attempted. The Mission of Stoney Plain, as all the other works of this nature, had to pass through its period of difficulties and trials.

An Agency had been established at Stoney Plain and the Count de Cazes named agent.

Rev. Fr. Tissier remained in charge of this Mission till towards the end of 1891, when he was recalled to another field of labor, being replaced by the Rev. Fr. Oscar Perrault on the 29th of November of this same year. This latter Father had only arrived a few months before in the Diocese and he had to learn their language before obtaining any appreciable influence over the Indians. But, nevertheless, in a short time he was already well on the way towards gaining their esteem.

In 1895 Fr. Perrault was replaced by Fr. Rémas, who remained for two years in charge of this Mission. Later, the Rev. Fr. Simonin succeeded to Fr. Rémas on the occasion of the latter having to go to Montreal to have his eyesight attended to. At this time a little group of Catholics had settled on the outskirts of the Reserve, who were sufficiently numerous for a small church of their own. Fr. Simonin undertook the building of such a one and this is now the Mission of St. Joseph at Spruce Grove.

In 1899 we find the Rev. Fr. Lizée in charge of the Mission. He, however, did not remain long. He came in January and was replaced in the month of October by the Rev. Fr. Vegreville.

The Rev. Fr. Beaudry, a native of the Diocese and belonging to the Half-breed race, had arrived a year before. The Cree language was his mother's tongue, and to him was entrusted at once the task of visiting the different Cree Missions and of preaching retreats there until he finished his tour in 1903. He was then sent to Stoney Plain to reside with Fr. Vegreville, whose occupation now lay especially with the White population which was beginning to invade this part of the country.



But as the Rev. Father Beaudry had in the course of the summer to make a somewhat long journey on a visit to another band of Indians, the Crees and Iroquois, who dwell in the neighborhood of Fort Jasper, the Rev. Fr. Tissier was again sent to the Mission of St. John the Evangelist to take his place.

On the return of Fr. Beaudry, as it had been decided that he should remain at St. Albert, with the duty of visiting the new Mission of Athabasca from time to time, the Rev. Fr. Tissier was again placed in charge of the Mission until 1906. After a short absence, during which he was replaced by the Rev. Fr. Portier (May, 1906), and the Rev. Fr. Ernest Lacombe (May, 1907) Fr. Tissier returned a third time to take charge of the Mission at Stoney Plain in the month of December, 1907. He is still at his post and in spite of his advancing age and his long term of service, which would entitle him to ask for well merited rest, he is still full of courage and energy. He still expends himself for the good of his Indians who can not but bear witness to his ever ardent zeal. Fr. Tissier, moreover, is alone at this post, and while attending to the needs of the Mission of St. John the Evangelist has also the care of the Mission of St. Joseph.

### 7.—ST. MATHIAS.—GOOD FISH LAKE.

Thirty miles north of the Saddle Lake Reserve, on the road to Lake La Biche, there is another Indian Reserve along White Fish and Good Fish Lakes. A Protestant mission had been established there for a long time and many of the Cree Indian Catholics dwelling on the southern part of this Reserve were in danger of being more or less influenced by this neighboring Protestantism. On one of his journeys to Lake La Biche, Bishop Grandin encamped here and celebrated Holy Mass there in the little hut of an Indian Catholic. He grieved to see the danger to which these Catholic Indians were exposed and he promised that if it were possible for him to found a mission in this place, he would dedicate it to St. Mathias, whose feast occurred that very day.

This desire could not be realized until twenty years later. Then, at last, in 1900 it was resolved to settle a permanent establishment in this place and the Rev. Fr. H. Grandin, then residing at Saddle Lake, was entrusted with the enterprise. Opposition was put in his way and he had to wait. Chief Pakan, though less intractable, was hardly favorable to the Catholics, yet this time others were put forward. In spite of these obstacles the work was pushed with energy and on December 2nd, 1900, Bishop Legal, then Bishop Grandin's coadjutor, had the consolation of solemnly blessing the pretty little church of St. Mathias, built in a charming position on the bank of the lake. The aged Bishop of St. Albert, Bishop Grandin, although incapable of taking part in this festivity, was nevertheless greatly rejoiced.

On this occasion also there was the solemn blessing of a fine bell destined for the steeple of this new church. However, even after the building of the church the mission had not yet a resident priest. It was visited as before from Saddle Lake by the Rev. Frs. Grandin, Comiré and Balter, but in October, 1901, the Rev. W. Comiré came to settle there, and to assist him he had Rev. Brother F. Barassé, who assumed a multiplicity of offices.

### ST. NAZAIRE.

About fifteen miles in a south-easterly direction from Lake La Biche there is a group of Cree Indians dwelling on the margins of Beaver Lake. The duty of visiting this band, composed entirely of good Catholics, was entrusted to Rev. Fr. Comiré. In 1905, with the active co-operation of these good Indians, he found it possible to build them an excellent church of hewn logs and sufficiently large for the population, with the addition of a room for the priest's dwelling. The little church is even surmounted by a

neat steeple. The position is well chosen on the shore of a very picturesque lake, with its wooded forelands jutting out far and boldly into its waters. On September 11th of the year, 1905, the new church was solemnly blessed by His Lordship, Bishop Legal, who was accompanied for this circumstance by the Rev. Father Nazaire Dozois, the official visitor of the missionaries of the Oblates of Mary Immaculate. The name given to the mission happened to be that of St. Nazaire.

One of the Indians, a bright and intelligent fellow, made a witty request of the Rev. Fr. Dozois, suggesting to him that it would be very appropriate if the little empty belfry should receive its natural complement and there should be a bell to awaken the neighboring echoes with the name of Nazaire. Was his request successful? This, at least we may say, that in the October of 1907, a handsome bell, weighing 300 pounds, was blessed by Rev. Father A. Thérien, who had been delegated for the purpose by the Bishop of St. Albert.

The total population of Indians of Good Fish Lake and Beaver Lake comprises about 150 Catholics. In addition there are about 50 other Catholics, Indians or Half-breeds, who frequent the Mission of St. Nazaire at Beaver Lake, while coming from Mosquito Lake and Trout Lake. Up to the present time the Beaver Lake Indians have lived exclusively by hunting and fishing, but the time is doubtless not far distant when they will be obliged to adopt another mode of life, as has already been done by the Indians of Good Fish Lake.

## CHAPTER III.

# HALF-BREED MISSIONS

The Missions of Lake St. Anne, Lake La Biche and even St. Albert, of which we have spoken in the first chapter, were originally especially established for the needs of the Half-breeds, who then composed the greater part of the population. Two others of the same nature remain to be mentioned: St. Thomas, at Duhamel, and St. Paul des Métis.

## 1.—ST. THOMAS.—DUHAMEL.

The Mission is situated on the banks of the Battle River, about twenty miles east of Wetaskiwin. Its origin dates back to 1881. In the month of May of that year, the Rev. Father H. Beillevaire, who was then residing at "Bear Hill," the Hobbema of today, came in company with two Indians, one of whom was the old man "Papakines," or the "Grasshopper," to visit some Half-breed families established in this spot. Among others those of the Salois and Laboucane families. These last, three in number, had given the place the name of the Laboucane Settlement.

The banks of the Battle River at this place are rather high and steep. On the north they are completely bare, but on the south, on the contrary, they are still covered with timber. Today there can still be seen numerous excavations which served as intrenchments, for this was the frontier line separating the hunting grounds of the Crees from those of the fierce Blackfeet, and here in the neighborhood there had taken place frequent encounters between these rival races, which doubtless gave its name to the Battle River, which it has since preserved.

After having visited the Battle River Settlement a certain number of times in the course of the year, the Rev. Fr. Beillevaire came to settle down for the winter here. At the Bear Hill Mission he had only a cabin covered with pine bark and exposed to the winds, and he could expect here better quarters. The little house, 20 x 18 feet, placed at his disposal, was, however, hardly any better. It was made of upright logs and also covered with pine bark, with the addition of a chimney made Indian fashion of stones and mud. Besides, there was a little iron stove. But the good Father could count upon the Half-breeds settling in the vicinity, for the favor of these little personal services which he had not been able to have at Bear Hill.

He divided his little dwelling into two parts by means of large curtains, which, on Sundays, he had only to draw aside and the whole was transformed into a chapel. After having stayed at Bear Hill during the next summer, the missionary returned once more to Battle River in the autumn of 1882 to take up his abode for the winter as he had done the previous year.

In 1883 ten Half-breed families came to settle in the vicinity and it became necessary to build a chapel. With the scanty means at command this was no easy matter. A little land was bought for twenty dollars and in the meantime a little house was built on it for the priest, in the same style as before, and although this missionary is far from being of colossal stature, still the house was so low that he had to bow his head down to make his way into his dwelling. Mass was said on Sundays at Mr. Elzear Laboucane's



house, which was fairly large and suitable. In the course of the summer the wood for the church building was cut in the neighboring spruce groves and on the day following the Feast of All Saints, 1883, the building was begun and could be used for the festival of Christmas. In the place of mortar, moss was used to fill up the chinks left between the pieces of wood. In consequence the building was far from being warm. They had, however, an old stove which came from the "old chapel" formerly built within the enclosure of Fort Edmonton.

On the 14th of May, 1884, the Half-breed settlement was visited for the first time by the Right Reverend Bishop, Mgr. Grandin, accompanied by his nephew, the Rev. Fr. H. Grandin, and the Rev. Fr. Blanchet. They were contented with the meagre hospitality that the poor missionary could offer in his humble cabin. His Lordship administered the Sacrament of Confirmation to several persons and the new church had even to be turned into a banquet hall to entertain all those who had gathered from the neighborhood. During the summer the missionary's house let in water on all sides and it was, moreover, infested with snakes in such sort that the missionary had to find refuge elsewhere.

About this time, on the occasion of a visit to the east, Bishop Grandin offered His Grace, the Archbishop of Ottawa, to call this Half-breed parish after his name, to which His Grace willingly acceded, and it was thenceforth known under the name of St. Thomas Duhamel. Some years later, in 1892, Archbishop Duhamel, on a journey to St. Albert, remembered the little parish that bore his name. He promised to make it a present of a bell, which he was not long in sending, blessed beforehand and ready for use to call the faithful to prayer.

In the year 1883, to avoid discussions and quarrels, the Government decided to make a survey of the land with the purpose of determining the respective possessions of the Half-breeds, so as not to force them to annoying removals. The plan of river lots was adopted, and the surveyor engaged on the work was Mr. Paré. After this land survey, other Half-breeds came to settle on either bank of the river. Their principle occupation up to this period had been the transport of merchandise belonging to the Hudson's Bay Company as far as Edmonton, at first from Swift Current and afterwards from Calgary. They owned a good number of horses and oxen.

In 1887 the missionary built a dwelling house close to the church and a little later, in 1900, there was added to it a school for the instruction of the children who were now becoming numerous. The first teacher was a Half-breed, Ambroise Gray, who was duly certificated.

But now the immigrants began to arrive. The railroad between Calgary and Edmonton had been completed in 1902 and thus offered facilities for the arrival of new colonists. From that time, too, the work of transporting goods by road ceased and the greater part of the Half-breeds thus found themselves without the means of subsistence. They contracted debts and many were obliged to sell their lands and go elsewhere. The buyers were white men, and thus the present population is a very mixed one of different nationalities, such as Canadians, Belgians, Irish, Scotch, Germans and Austrians.

In 1903, the postoffice, which had been long asked for, was opened. Its first postmaster was Mr. Adam, a recent arrival from Belgium, who had started a store near the bridge over the river. This gentleman contributed to the decoration of the church which was very bare and poor. He furnished the lumber for the roof vault which was placed in position by the two Oblate Brothers Royer and Hays. Another good parishioner, Mr. David, in spite of his ranch being twenty miles distant, came to decorate this vault with handsome paintings. The visitor on entering this chapel is surprised to see these decorations, such as are not ordinarily found in little country churches of this size.

In 1895 the C. P. R. company undertook the construction of a railroad from Wetaskiwin to the east, which already provides direct communication with Winnipeg. This road is of the greatest importance to the progress of the country. Many

little towns are being formed and are rapidly developing at the different stations, of which Camrose is the most important. Bittern Lake, which is only nine miles distant from Duhamel, is its nearest station. Rev. Fr. Beillevaire, the young missionary of 1881, who witnessed the first beginnings of the Mission and underwent early privations of these heroic times, is as yet at his post, a little aged, it is true, but still full of vigor and affection for his good Half-breed population. Nevertheless, he is now obliged to divide his time and besides the care he bestows on the parishioners of Duhamel, he is forced to be almost constantly travelling to visit scattered families and to give religious consolation to numerous little groups of Catholics of every race, Germans, Bohemians, Galicians, etc. But everywhere he goes, his good humor and his open hearted kindness of disposition secure him at once the affection and confidence of all.

## 2.—ST. PAUL DES MÉTIS.

St. Paul des Métis is a Mission with a special character of its own. All the old missionaries of the country who have had frequent and intimate relations with the Métis or Half-breeds remained extremely devoted to them. It is with sorrow they have to record that the coming of European civilization has been, from more than one point of view, fatal to the Half-breeds. These simple and upright people are at the same time very helpless in the face of the seductions and temptations of all kinds to which they are exposed. The neighborhood of towns is especially harmful to them on account of the manifold occasions they afford them of yielding to their weakness for intoxicating liquors, and drunkenness brings in its train numberless evils.

Father Lacombe caused the Federal Government to realize that this situation demanded a special remedy. He had conceived the plan of withdrawing his beloved Half-breed population from these pernicious influences of vice, not indeed by force, but solely by persuasion, of gathering them together, far away from the White men and of placing them under the paternal direction of their priests, and in a colony of their own; to train them to regular work and industry by means of which there could come from this colony some good and consoling results, such as had been brought about in the reductions of Paraguay, under the direction of the Jesuits.

The colony lands should still belong to the Government. They should be let to a syndicate which would direct the enterprise, and, by this body, be sub-let to the Half-breeds at a nominal price, in lots of eighty acres for each family, and the Half-breeds could not alienate these lands.

In unfolding this plan to the Government, the good Father Lacombe put his whole heart, that of an ardent patriot and zealous apostle, and his words carried persuasion among official circles. A carefully thought out scheme presented by Mr. A. M. Burgess, Deputy Minister of the Interior, received the sanction of the Governor-General in Council and realized the hopes and desires of Father Lacombe.

Four townships, i.e. a space of twelve miles square, about 140 sections (for one of the townships is a little cut into by the Lake La Selle Reserve), were granted for twenty-one years to a syndicate composed of the Episcopal Corporations of St. Albert, St. Boniface, Prince Albert, Father Lacombe and two laymen, Hon. Judge Ouimet and the Hon. Senator R. Dandurand, for the realization of what was called, the "Redemption of the Half-breeds."

In the month of May or June, 1896, the Government sent a surveyor to subdivide this Reserve, comprising townships 57 and 58 of both ranges 9 and 10, west of the 4th Meridian.

On the 8th of July of the same year, Bishop Grandin, on the request of Father Lacombe, appointed the Rev. Father A. Thérien to lay the foundation of the colony. Fr. Thérien went by land while Brother Némoy and Frédéric Durocher proceeded down



the river in charge of a great quantity of materials for building purposes. On the 15th of July Fr. Thérien arrived in company with Rev. Fathers L. Le Goff and Comiré. The Rev. Fr. Morin had visited this part of the country and had advised the choice of this place, but the Rev. Fr. Thérien located the site for the future mission at some distance north of Egg Lake (Lac des Oeufs). There were already a small number of Half-breeds established here on the arrival of the Father, and others soon came to increase it. Father Thérien and his helper lived in tents until the first house was ready, which was not before the month of December. The winter was rather severe, and as the newcomers had no other resources they had to take to fishing in Moose Lake and the surrounding lakes which happily furnished them with fish in abundance.

In the spring of 1897, they hastened to sow their seed and many Half-breeds were engaged in wood sawing at Lake La Biche and in the transfer of the materials of this Mission to Lake La Selle, where it had been decided, at the request of the Government, to transfer the boarding school. Fortunately the harvest of 1897 was a very good one. This gave encouragement to all and restored their confidence.

The flour and saw mills were removed from Lake La Biche to the settlement at St. Paul des Métis, but as there was not as yet any building to receive the machinery it was necessary to work them in the open air. Brothers Racette and Kowalczyk were not discouraged by this and the Half-breeds were able to grind their own grain and they had sufficient flour for the winter. During the year 1898 the Half-breeds were employed in transporting the material for building purposes, but as means were still wanting they were unable to commence building this year, so that they had again to have recourse to fishing and hunting for their support, during the winter.

The population was by this time fairly numerous, so that the need of a school was already felt. From the beginning in 1897 a school had been opened by the devoted Brother Petitdumange and was well and numerously attended. But it was thought that the co-operation of a religious community would be of immense advantage.

Happily, the Rev. Sisters of the Assumption, who already had an institution at Onion Lake, responded willingly to Bishop Grandin's appeal and the first four Sisters with Sister Marie Emmanuel at their head, arrived at St. Paul on the 14th of September, 1899.

The Mission building was handed over to them by the Fathers and Brothers, who thus had to provide themselves with another house, or rather shed, 25 x 30 feet, which they built near by. The Fathers occupied the ground floor, while the room above served as a chapel on Sundays. The building was unfinished, having been hastily put together. In consequence they had to suffer from the cold during the course of the winter. The Brothers took possession of the log house which had, up to this, served as a school.

The Sisters had undertaken the charge of a day school, but as the Half-breed population had increased and some of them dwelt at so great a distance from the school that their children could not come every day, especially in winter and bad weather, it was therefore decided to erect a large building which would serve the purpose of a boarding school for 100 children and more.

In 1900 the Rev. Fr. Ch. Charlebois, who had arrived from Ottawa to take charge of the finances of the Mission, laid the foundation of the new house which was to measure 108 feet in length by 36 feet in breadth, with side wings, two stories high, while the central block had three stories. Meanwhile Rev. Fr. Thérien had gone to the United States, to Dakota and elsewhere, to visit the Half-breeds, to preach retreats to them and to acquaint them with the work of the new colony.

The harvest of the year 1900 was very poor. Luckily many of the Métis had received scrips of land which they sold to procure themselves the means of passing the winter and waiting for better times. At the same time it was becoming quite evident that this work for the Half-breeds was an enormous tax on the congregation of the Oblate



Fathers, who were obliged to employ on it a number of missionaries, Fathers and Brothers, so that for some time it had been thought desirable to entrust this important work to some other Religious Congregation, which had more subjects at its disposal and less work to provide for them. Accordingly the Rev. Fr. Lacombe was commissioned to see if the "Salesians" would accept the undertaking. For this purpose he crossed over to Europe. He was unable to succeed with the Salesians, but the Premonstratensian Fathers of the Abbey of Grimbergen, in Belgium, seemed willing to entertain the idea of a mission of this kind, and the Rev. Father Van Wetten was sent on ahead to investigate the situation and to report on it. He arrived at St. Paul on the 11th of January, 1901.

In the month of March of this year the Rev. Fr. Cunningham preached a mission which was very well attended and did much good.

At this time a great trial came upon the colony in the form of the smallpox which spread over the country. It was not very virulent, but it took, however, a good number of victims. The Reserve and even the Mission were put in quarantine. No one succumbed at the Mission, but on the Reserve there were several cases of death.

On the 12th of May the Rev. Father C. Charlebois, whom the Canadian Province had only lent, had to return to found the new parish of the Holy Family in the East of the city of Ottawa. A little later on the 20th day of June, the Rev. Fr. Thérien had also to leave for a time. His Lordship, Bishop Grandin, had obtained the kind permission of the Bishops of the Civil Province of Quebec, and of the Archbishop of Ottawa, to solicit the charity of the faithful of their diocese for the good works of the Diocese of St. Albert. The Rev. Fr. Thérien went to assist in this collection campaign and the Rev. Fr. Grandin, Superior of the Lake La Selle district, took his place.

After the report of the Rev. Father Van Wetten, the Premonstratensian Fathers of Grimbergen, considered they were not in a position to accept the direction of the Half-breed colony.

Meanwhile the great building of the boarding school was steadily advancing, but it was a vast enterprise. It had also been decided to add another story to the original plan and the workmen were not very numerous. Still, Midnight Mass at Christmas of said year, 1901, was celebrated in one of the halls, but the building was far from being completed.

In the month of August of the year following, 1902, at the opening of the classes, while the teaching took place in the old school, yet the boys now occupied a dormitory in the new building, and a class room was also utilized in it. The number of children at this time was 70.

During the year the Rev. Fr. Comiré came to lend his co-operation to the work for the Half-breeds.

At last, on the 13th of April, 1903, the Sisters were able to take possession of the new building, although there was yet much work to be done on it. Sister St. Stanilsaus replaced as Superioress the Rev. Sister M. Emmanuel, who was recalled to Nicolet, the Mother house.

The new church was built in 1904, as the great school hall had become very insufficient to accommodate the whole of the population which thronged the Sunday services. It was therefore decided to construct a rather large church measuring 104 feet in length and 42 feet in breadth, with a sacristy 42 x 22 feet. It was commenced in July and was ready to be opened for Christmas Midnight Mass the same year, and in truth the population had every reason for congratulating themselves on the possession of a fine and large church that would be a credit to a parish of considerable size.

The year 1905 commenced by a great trial for all those who had at heart the material and spiritual progress of the settlement. In the night of January 15th that magnificent building which had cost so much toil and solicitude and which had scarcely been finished, became in a few hours the prey of flames. In spite of every effort nothing

could be saved. They had succeeded, as they thought, in saving the lives of the children and their mistresses, when at the roll call one of the oldest girls, the same that had been the first to get out to give the alarm to the Fathers, failed to make her appearance. Doubtless she had been anxious to save something, and re-entering the burning building had become a victim to the flames. Her charred body was found a little later near one of the exits, where she must have fallen asphyxiated. This was a time of great sadness and discouragement for all. The children dispersed to their own homes, as well as the Sisters, nine in number. Some went to Hobbema and others to Onion Lake, four only, remaining. On the 12th of September of this year, Bishop Legal, accompanied by the Rev. Father N. Dozois, official visitor of the Oblates, came to bless the new church and to administer the Sacrament of Confirmation. The joy usually customary, at an event of this kind, was overclouded by the remembrance of the late disaster, and the sight of the ruins strewn the ground. The Rev. Father Thérien had also fallen sick and had to go to the hospital, and the Rev. Fr. Boulenc, who had already for so long given his labors and co-operation to the work for the Half-breeds, especially in the mill and farm undertakings, remained alone at his task until January, 1906, when he was joined by Rev. Fr. Simonin, who was to replace Fr. Thérien. The latter had left for Texas in the December preceding, where he hoped to recover his health.

It was now necessary to supply new premises which were badly needed. The building of a modest school house, 30 x 30 feet, was decided upon, as well as another convent for the home of the Sisters, but of considerably smaller size than the former. The new convent was only to be 45 feet long and 40 feet broad, for in view of the scarcity of funds the idea of taking boarders had been renounced. The saw mill was transferred to the forest for the purpose of preparing the lumber necessary for these buildings.

In the summer of 1908 affliction dealt its blow at the staff of the Mission. On June 20th the good, devoted Brother A. Némoy left this earth for a better world. Ever since the burning of the magnificent building he had never been the same man. The sorrow he experienced was intense. He had worked so much in its construction and he had taken such great interest in its growth! The blow had been too rough for him, and he began to decline visibly. He can be said to have been another victim of the catastrophe.

In September the new school house was finished and the day classes were immediately opened, being regularly attended by some thirty pupils. At this time the surrounding country had already begun to undergo a notable transformation. Since the month of June a great number of settlers had arrived to take up lands in the neighborhood of the Reserve.

At the end of the year there were already twenty homesteads at least taken by French Canadians. It was useless to attempt to discourage this tide which was about to be still further increased. It was, in reality, the announcement of the end of the work for the Half-breeds, at all events, under the form in which it had been projected. The object in view had been to keep the Half-breeds apart from the Whites, but this was becoming henceforward impossible of realization. Finding it was no longer possible to check the course of immigration, it was resolved to further it by bringing a select class of excellent colonists to occupy the magnificent lands extending to the east and the north of the settlement as far as Moose Lake and the valley of the Beaver river. The Rev. J. A. Ouellette, parish priest of Beaumont, received, therefore, the appointment of colonization agent for the Diocese of St. Albert, and his duty was to exert himself to send the new comers in this direction. In the month of March, 1907, the Rev. Fr. Simonin was himself obliged to go for his health to the hospital at Edmonton. He was succeeded in May by the Rev. Fr. Thérien, who had been left in charge of St. Joachim's Edmonton, but being unable, by the state of his health, to continue to occupy



this post he returned to St. Paul. It now became part of the Father's duty to second the Rev. J. A. Ouillette in the work of distributing the settlers who continued to come under his management. By the end of 1907 there were one hundred homesteads taken up north of the settlement at Dog's Rump Lake, where the nucleus of a new parish had been formed. This was to become the parish of St. Vincent. The Rev. M. Bonny, a French priest, who had been a missionary in Africa, was entrusted with the charge of this parish. He constructed a presbytery in the course of the summer. Other colonists went still further afield, to the north-east of Moose Lake. This will form the parish of St. Louis, and already about sixty homesteads have been taken up there before the end of 1907. Rev. Father Bonny was sent to make a new start also, at that point, which was to be called Bonnyville.

In the east and all around important groups are being formed. St. Paul will continue to be the central point whither the colonists are bound to make their way before being dispersed in all the surrounding country. This is necessarily a point on their course, for on account of the configuration of the banks of the Saskatchewan river, it is only possible to cross the river on the south of the settlement at Brosseau, or a little higher in front of Saddle Lake Reserve. At these two spots there are already fine ferry boats which provide a regular transport service. Hence for some time it had been felt that in the very near future it would become necessary to open out the four townships of which the Halfbreed Reserve is formed, to the stream of immigration, and to allow St. Paul to become a fine Catholic parish open to all comers.

This took effect in the course of the year 1909. The Government had been applied to in order to alter the conditions of the Half-breed colony, and to allow it to be open for homesteading. Some of the Half-breeds had already left to profit by the right given to them to take homesteads. Those who wanted to stay on the Reserve, were to be allowed to do so, and the full and unrestricted title to their eighty acres was to be given to them. Then they would be in a position even to sell their land, if they wished. It was more than they had ever been promised. The rest of the land could be entered for homesteading by any other on the usual conditions.

The Episcopal Corporation of St. Albert, however, was to receive a free grant of four sections, as a compensation for the heavy expenses that had been incurred for the promoting of the original scheme, and these four sections were set apart for them off the unoccupied land before any entry could be made by outsiders.

The Episcopal Corporation of St. Albert had been, in reality, the only one concerned with the undertaking; the other members of the Syndicate having given only their name and moral support for the good purpose, so that they willingly assigned all their interests in it, to said Corporation to enable it to fully deal with the Government.

The Episcopal Corporation afterwards transferred two of these four lots to the Corporation of the Oblate Fathers in recognition of their devoted services to the colony.

Immediately many settlers took up the advantage offered to them. They came and located on all the vacant lands. The village of St. Paul increased in number and importance, and assumed the appearance of quite a large town. Besides, several centres of new parishes began also to organize in the surrounding country. The population is almost entirely Catholic and the church, although of large proportions, is much too small for the crowding population.

Rev. Father A. Thérien, O.M.I., is always the leading spirit of the whole district and is endeavoring, in every way, to promote its spiritual and material interests. A branch railway has been secured, a couple of years ago, to pass through St. Paul. Work has been started already, and although there have been delays, yet it is bound to be completed before long, and then communication will be made easy with the adjoining Province of Saskatchewan and a splendid tract of the country will be open for colonization. 1914.





- 1.—New Galician Settlement.
- 2.—St. Albert's First Cathedral.
- 3.—Polish Church, Lake Demay.
- 4.—Archbishop Legal, Camping out.

- 5.—Saw Mill at St. Paul des Métis.
- 6.—Ste Emile Church.
- 7.—Our Lady of Lourdes.
- 8.—Mission of Lac La Biche.

## CHAPTER IV.

# New Parishes or Missions

## FRENCH OR MIXED

### 1.—THE PARISH OF NOTRE DAME DE LOURDES.

(P. O. LAMOUREUX).

The origin of the Parish of Notre Dame de Lourdes dates back about thirty years. Towards 1874 or 1875, Messrs. Joseph and Francis Lemoureux, Baptiste Beaupré and James Reid established themselves on the north side of the Saskatchewan river, opposite the present town of Fort Saskatchewan, and facing the point, where, a little later, the North West Mounted Police placed their barracks. A little colony was founded there and Mr. Joseph Lamoureux went down to the Province of Quebec in 1875 to bring up his family as well as several of his brothers, among whom were Amable and Moïse. From Winnipeg they had to travel in the primitive fashion then customary, in carts drawn by oxen, and their trip was consequently long and difficult, but they were full of courage, and difficulties did not affright them. Coming, however, from good Catholic parishes in the Province of Quebec, being born and bred under the shadow of the church's steeple, their great anxiety was lest they might not be able to have the consolation of their Holy Religion administered regularly to them.

The Sainly Prelate, Bishop Grandin, who was then visiting the Diocese of St. Albert, forestalled their request, and being desirous of rewarding them for the sacrifices they had made and the courage displayed in coming to these lonely parts, he provided them with regular religious services. These were undertaken from 1875 by the Oblate Fathers of St. Albert, who came regularly to administer the Sacraments and to distribute the Bread of Life to make compensation for the want of material comfort. From 1877 to 1891 several Oblate Fathers followed one another in this work of devotedness, among whom we may mention the Rev. Fathers Végreville, Brunet, Mérier, Blanchet, Rémas, Grandin and Thérien, who were always hospitably entertained on their visits by Mr. J. Lamoureux.

In 1877 a small chapel of hewn logs was commenced by Fr. Blanchet, and on October 1st the contract to finish it and to build a presbytery was taken in hand by Mr. Joseph Lamoureux. This latter, though scarcely completed, served as the priest's house until the arrival of the Rev. E. Dorais in 1891.

From this moment the parish began to be organized. The Rev. E. Dorais came with his parents and thus an enlargement of the presbytery was necessary. In the meantime he received open and cordial hospitality from Mr. Charles Paradis. The parish as yet only numbered twenty-two families. On his arrival Fr. Dorais had gone to St. Albert to receive his Bishop's orders. There he met a lady who said to him, "You are going to the Barracks? Ah! well! the Fathers who preceded you remained no longer than a year. As you are young, and a newcover, you may possibly stay there two years!"



We must allow that this forecast was not very encouraging, but Our Lord has said, "No one is a prophet in his own country." The new missionary returned to his post and took up his work with courage and perseverance. He remained there for nearly seventeen years, until the moment of his untimely death, on the 16th of March, 1908, at the age of forty-five.

It was in this way, according to Father Lestanc's account, that the little church received the name of Notre Dame de Lourdes. Bishop Grandin for a long time had been suffering from excruciating ear aches, which scarcely left him any rest. How terrible these pains are is well known. One evening when they seemed almost unbearable, Bishop Grandin made a vow that the next parish to be founded should receive the name of Our Lady of Lourdes, if this good Mother would obtain him alleviation of his sufferings. His pains were relieved, and on awakening next morning the good Bishop believed himself entirely cured. Some time after the name of Notre Dame de Lourdes was given to the parish.

The unpretentious church built by Fr. Blanchet did good service for ten years more, but in the end it was crumbling from old age. The pieces of wood which served as foundation being rotten and worn eaten, the building seemed to sink into the ground. Moreover, it had become altogether insufficient in size for the population, which had grown remarkably. But there were no reserve funds and the enterprise of building a new church seemed most difficult, if not rash. However, the work was commenced in 1901. At their pastor's suggestion, the ladies of the Society of St. Anne, then newly established, organized a bazaar to procure funds in view of building. Success crowned their efforts, and through the zeal displayed by their priest and the ladies, and by means of "Raffles and Lunch Socials," the sum of \$600 was realized, which, when added to the subscription raised by the parishioners, amounted to \$1,200. But, alas! this good result was not to be of much use. A committee was formed to prepare for the erection of the new church and a certain quantity of lumber was procured. Nearby, a brickyard was opened for the purposes of the new building. This, however, proved to be a complete failure. All the money thus vanished and soon the people found themselves without any resources. All this was somewhat of a disappointment, so that, for a time, they did not dare to make any further attempt.

Meanwhile the need of a new church was very urgent. Things could not long remain thus without some new effort being made. A new committee was formed under the direction of the parish priest. A new bazaar was organized and in fifteen hours the sum of \$775.45 was realized. Towards this result a courteous competition between two ladies of the parish, which was settled by votes, greatly contributed. Rev. W. Dorais obtained plans for the new church from Mr. Venne, an architect of Montreal. The church was to be 60 feet long and 40 feet wide, with an addition of a sanctuary and a sacristy, 12 x 18 feet. The construction was entrusted to Mr. Millette, a contractor in the parish.

Bishop Legal came to bless the corner stone on the 10th of August, 1902, and on the 15th February, 1903, His Lordship returned to celebrate the patronal feast of Notre Dame de Lourdes, and to bless and dedicate the church to divine service. It is a fine building, with its high steeple. Its exterior is distinguished for its solemn elegance, but its interior is still awaiting decoration, which it is hoped will not be long deferred.

A debt of \$1,000 remained on the church. Rev. Fr. Dorais turned for help to his family and his pious and generous uncle advanced the sum, receiving in return an insurance policy as a guarantee. A few years later the debt was cleared from the parish revenues, and now it is proposed to build a new and more convenient presbytery to replace the old one.

After the completion of the new church the Rev. E. Dorais well deserved a little rest. In 1905 he was permitted to take a trip to the Province of Quebec, there to breathe the air of his native parish and to visit his relatives whom he had left behind.



During his absence the Rev. Fr. A. Bernier was especially entrusted with the care of the spiritual interest of Notre Dame de Lourdes.

On the arrival of the Rev. E. Dorais, 1891, the parish possessed twenty-three families, but at the end of 1907 it numbered eighty-three, nearly all French Canadians. Within the parish limits there are four Catholic schools attended by about 120 children.

The statue of Our Lady of Lourdes, from its elevated position on the facade of the church, draws down the blessing of Heaven on all the parish, one of which has been that it has already provided a priest for the Diocese in the person of the Rev. Theodore Rocque, who was ordained on the 14th of May, 1905. Seven families in the parish also have the privilege of counting some nuns among their members.

On the 19th of March of the year 1908, numerous priests had assembled at Notre Dame de Lourdes with their Bishop for a sad ceremony. They had come to pay the last tribute of affection and respect to the priest who had been so unexpectedly called to the reward promised to good and faithful servants of God.

The death of Rev. E. Dorais, hastened the coming of the Franciscan Fathers, who had already consented to come and assist in the missionary work of the Diocese. They came during Lent of 1908. Rev. Father Berchmans taking charge of the parish and keeping it until October, 1909.

Then Rev. Father M. Pilon was appointed parish priest and remained there until December 1912. During his stay he provided the decoration of the inside of the church making many important and tasteful alterations.

Rev. A. Normandeau succeeded Rev. M. Pilon until the time when he was called himself to take charge of the colonization work at the beginning of the year 1914. It is now Rev. J. Garnier who presides over the destinies of the parish of N. D. de Lourdes.

## 2.—THE PARISH OF ST. EMERENCE. (Rivière qui Barre).

Towards the year 1893, white colonists of various nationalities commenced to settle in the neighborhood of the Mission of St. Alexander, at Rivière qui Barre. At first they were visited by the Fathers on the Reserve, and it was not until the month of May, 1895, on the occasion of a visit from Bishop Grandin, that it was decided to construct a chapel for them outside the Reserve.

The church was dedicated to St. Emerence in remembrance of a benefactress from France who had given assistance for this purpose. The house-chapel was built to the East of the Reserve, and it was served by Rev. Fr. Blanchet. On the 10th of February, 1897, the latter was replaced by the Rev. Fr. George Nordmann, who resided habitually at the St. Alexander Mission as Fr. Dauphin's companion. Besides St. Emerence, Father Nordmann had to attend to the needs of many groups of Germans, which occasioned many journeys.

In October, 1901, Fr. Nordmann was replaced by the present parish priest, the Rev. Fr. Okhuysen, who had been ordained priest at St. Albert, the June preceding.

But the primitive little chapel was far from being sufficient for the population. Moreover it was not in a central position, and in consequence it was determined to transfer it elsewhere and this was done on the following 30th of December. Its new position was about four miles distant to the south-east. But the time had now come to build a more spacious and suitable church. The parishioners undertook the work courageously. The wood was cut and hauled in the course of this same winter and building operations started in August of 1902. The church was sufficiently advanced to be used for public worship on the 16th of November, when Bishop Legal came to bless it and administer the Sacrament of Confirmation for the first time in the new parish. The church

measured 96 feet by 42. It is built of lumber and far from being complete, both internally and exteriorly, but it has already a fine appearance and affords ample accommodation for the Catholic population.

This result had not been obtained without contracting a considerable debt of more than \$1,200. Owing to bad years and other expenses to meet, this debt could not be paid by the first of January, 1908. It was a heavy burden and the cause of continual anxiety. It was then decided to make a generous effort. In spite of the bad harvest of the preceding year, a subscription list was started which realized a sum of more than \$600. A basket picnic succeeded also in furnishing the rest of the sum needed, and on the 16th of February the whole debt was cleared. It is pleasing to behold what can be done by mutual agreement and unanimous good will. May such continue and there will soon be a completely furnished church which will be an honor to the parish. Some other buildings of considerable size have also been added to the Mission. The presbytery has been enlarged and repaired, so that the parish is now solidly founded and can not fail to develop rapidly.

### 3.—THE PARISH OF ST. JOHN THE BAPTIST. MORINVILLE.

Up to the year 1891, the new settlers coming to the North West had themselves taken the initiative. There was not as yet any plan of colonization. It was M. l'Abbé J. B. Morin, who undertook this important but difficult task for which he had, however, all the qualities for success. Of indefatigable activity, good humor, and high spirits, proof against any difficulty, even in the most critical moments, he knew how to gain the confidence of all, and while submitting to their, at times, somewhat unreasonable exactions, he was always able to make his authority and the firmness of his management felt. He did much for the colonization of this part of the country, and the parishes of Morinville, Beaumont, St. Pierre and St. Emile, amongst others, owe him a well deserved debt of gratitude.

It was in the spring of 1891 that he brought the first contingent. The railroad had advanced as far as Calgary, but the branch line to Edmonton had not as yet been constructed. His Lordship, the Bishop of St. Albert, sent some carriages to meet the new comers and they made the journey of 200 miles between Calgary and Edmonton, without too much difficulty. Bishop Grandin wished to receive the new settlers with solemnity. He went in procession, surrounded by his clergy, to meet them at the door of his Cathedral. There he addressed them in befitting words of encouragement which created a profound impression. The new comers learnt from the outset that they had not arrived in a desert, but that there were hearts there devoted to their services and ready to watch over the salvation of their souls. They proceeded on their way, consoled by the words of the Bishop, and under the leadership of Mr. Paul Auvé, the first and only settler so far in these parts, they came to the place which is today the flourishing district of Morinville.

It is always interesting to learn who were the first to have the courage to face the unknown, and to found a new settlement. The following are the names of the first settlers who then arrived with their families: Messrs. Aristide and Ovila Riopel, Emanuel Rivet, Noel Boissonnault and his sons Louis and Hormisdas, Norbert Houle and his sons Joseph and Thomas, Dolphus Morin, Méderic Labbé, Narcisse Brissette, Charles and Ludger Lemire and Dieudonné Tellier.

From the beginning the Oblate Fathers of St. Albert regularly visited the settlement. A little house built on the land belonging to them, east of the present church, served as the first chapel. In 1892 the arrival of new settlers further increased the settlement and the Rev. M. Harnois was appointed as the parish priest. A little chapel was built on his land and at this time, too, the privilege of a postoffice was granted.



In 1893 the Rev. Fr. B. Desroches undertook the charge of the parish. The population was now increasing so rapidly that soon the chapel was too small, and it was decided to erect in the course of the following winter, the spacious building constructed of hewn timber, which served as a church until the beginning of the year, 1908. It was dedicated to St. John the Baptist, the patron Saint of the Rev. J. B. Morin.

In 1894, yielding to the entreaties of the Rev. Fr. Morin, there came the Rev. J. M. Jolicoeur, to whom the care of the new parish was at once entrusted. In the following year he undertook the construction of the elegant presbytery which still exists.

Meanwhile, Rev. Fr. Morin, who always felt a special attachment for Morinville, did not fail each year to direct hither all those settlers who were willing to follow his advice. In 1897 he arranged for the construction of a telephone connection between Morinville and St. Albert which was already joined to Edmonton. Certain townspeople formed a company to furnish the posts and Fr. Morin obtained the wire and other apparatus from the Government at Ottawa.

In June, 1899, the Association of St. John the Baptist was organized for the first time. Mr. Emmanuel Rivet being its first president. The National feast was celebrated at Morinville with great splendor. There was a banquet held, with patriotic addresses, and in the evening a grand concert, the whole being a great event in the history of the otherwise quiet parish life.

In the autumn of 1899, the parish priest, the Rev. Fr. Jolicoeur succeeded in erecting the first village school, which was situated near the church. It was an independent school in no way under Government control, where French and English could be taught at will and to whatever extent that was desired. In fact, both languages were taught, the French course being entrusted to Miss A. Latulipe, and the English to Miss Steffes. At the opening of the school 60 children responded to the appeal.

The little village had increased in such fashion as to assume the proportion of a little town. Several stores were already there, among others those of Mr. Dolphus Morin, Mr. O. Gouin, and a hotel built by Mr. Joseph Beaudry, which shortly afterwards became the property of M. Louis L'Agacé.

The Morinville Flour Mill Company was also organized at this time. The mill was built in 1900, but it was not put into operation until the winter of 1903-4.

In March, 1902 Rev. Fr. Jolicoeur decided to return to his original diocese of Montreal. The Oblate Fathers of St. Albert undertook temporarily to provide the religious services at Morinville until Rev. Fr. A. Ethier, then parish priest of St. Vital, Beaumont, was appointed to Morinville. He took charge of the parish on Ascension Day, the 8th of May, 1902. The parish now counted 120 Catholic families, of which 20 were German. The village itself only counted fifteen families, but in these years, 1903 and 1904, many other buildings had been erected: shops, hotels and offices in addition to those already existing. The flour mill was now in working order and the more considerable operations at the coal mine belonging to Mr. J. G. Chevigny contributed also in a notable manner to increase the prosperity of Morinville.

For some time it has been desired to obtain the services of some community of nuns to take over the care of the school and to open a boarding establishment for young girls and children living at a distance. The persecution raging in France had scattered the religious congregations far and wide. One of these had found refuge in the Diocese of St. Albert, the Daughters of Jesus (*Filles de Jésus*) from Kermaria, in Brittany. They had already established several houses here, particularly in connection with the Bishop's House and the Seminary at St. Albert, but they were a teaching congregation, and in consequence these Sisters were approached and the appeal was successful.

In January, 1903, the first nuns arrived at Morinville. These were Sisters Marie Adeline, the Superioress; Sister St. Nicholas, for English; Sister Ste. Tarcienne for



Music and Sister Ste. Eutrope Marie, a lay Sister. Thanks to the generous co-operation of the population the school house was enlarged to give the nuns sufficient dwelling accommodation.

The new school was opened on the 2nd of February, and remained for some time parochial and independent. In 1906, however, it came under Government control.

In 1905, the coal mine belonging to Mr. J. E. Chavigny passed into the hands of a company of about twelve members, French-Canadian and English of Edmonton. The approaching branch line of the C. N. R. was an assured thing, and in consequence there would be large coal orders placed with the company of the Cardiff mines and every facility for transportation. In fact the construction of the railroad was begun in the spring, and pushed on with such activity that the line was finished by the end of October and trains were arriving regularly at Morinville. This, added to the very successful harvests of the years 1905 and 1906, gave a new spurt to the prosperity of the district. In the course of the summer the first grain elevator was erected by Mr. J. H. Garipey, of Edmonton.

For a long time, the first church built in 1894 had been inadequate to satisfy the needs of the district. It was much too small. Moreover, with its unfinished tower and its exterior blackened by exposure and the inclemency of the seasons, during so many years, it presented a sorry appearance in the little town which already possessed many houses of elegant design. There was no longer room for hesitation, but every call for action. The church had only about \$2,000 in hand, so a subscription list was decided on and in a few days the handsome sum of \$4,000 was realized. The plans for a large and handsome church were prepared by Mr. J. A. Senecal, of St. Boniface, Manitoba, and in the course of July affairs were so far advanced as to entrust the building of the church to Mr. Arch. Munn, an Edmonton contractor, at the price of \$18,777. It was necessary, of course, to arrange for a loan of \$13,000. The work commenced at the end of August under the superintendence of Mr. Barnes, an architect of Edmonton.

The blessing of the corner stone was an imposing ceremony, presided over by Bishop Legal of St. Albert, who was accompanied by many of the clergy. The Rev. Fr. Blanchet, a Lazarist on a visit to St. Albert, was the preacher specially appointed for the occasion to give the sermon in French, while the Rev. Fr. Nordmann, O.M.I., Superior of the Seminary, preached in English. The work was pushed on with vigor, and in spite of disappointments which happened here as usual, and perhaps more than usual, the church was opened for public worship on January 1st, 1908. The need of sufficient funds has caused the building of the Sacristy to be delayed as well as the covering of the exterior with bricks, and the general ornamentation, but, such as it is, the Morinville church is already a building remarkable for its vast proportions and its beautiful exterior appearance. The parish priest, the Rev. Fr. Ethier, had every reason for congratulation on having brought his great and difficult enterprise to so successful a termination. The blessing of the new church by Right Rev. Bishop Legal was another imposing ceremony which took place on the 29th of March, 1908. Yet Rev. A. Ethier, in Nov. 1912, decided to resign his large parish, in order to assume the functions of agent of Colonization, in place of Rev. J. A. Ouellette. His place has been filled by Rev. A. Gauthier the present parish priest, 1914, who has already succeeded in doing much work. The whole structure of the church has been strengthened and the inside partly decorated.

#### 4.—PARISH OF ST. VITAL. BEAUMONT.

The parish of Beaumont, situated fifteen miles south-east of South Edmonton, and ten miles east of Leduc, has not the advantage of those special conditions which

attract settlers, such as railroads, or coal mines, but is satisfied with the fertility of its soil and owes its existence to the church built there a little after the arrival of the first settlers.

It was in 1892 that under the personal direction of the Rev. J. B. Morin, the energetic Colonization Agent, that the first pioneers of the parish settled in the district, which was, up to then, known as "Sandy Lake." The following may be enumerated as the first settlers: Messrs. Chartier, Dumont and Brunelle, to be shortly followed by Messrs. Bolduc Dubord, Juneau, Lachapelle, and others who came mostly from the states of Wisconsin and Washington.

In 1893 the new colony already numbered twenty families. At this time the Rev. Fr. Perrault, O.M.I., from the Mission of Stoney Plain, began to visit the place regularly, and in 1894 the Rev. Fr. A. Lacombe came to console and encourage the new comers. But they were desirous of having a real parish, whereupon they applied to His Lordship, Bishop Grandin. This saintly man, so full of zeal for the salvation of souls, could not refuse their request. He bought ten acres of land on a section belonging to the Hudson's Bay Company and afterwards Mr. Chartier made a gift of twenty acres more, which laid the foundation of the village of Beaumont. Bishop Grandin sent as its first pastor, the Rev. Fr. Poitras, whose immediate task was to build a church. With good will and axe in hand he himself aided in its construction, which was accomplished in the spring of the following year, 1896. For their patron Saint, the parishioners desired none other than that of their Bishop, St. Vital.

However, as often happens, difficulties arose. Some of the parishioners wished to change the site of the church, while others wanted it to remain in its place, so Bishop Grandin himself came with the Rev. J. B. Morin and Rev. Fr. Perrault to listen to arguments for and against. A few days after a letter came from His Lordship to decide the question. This was publicly read. It ruled that the site of the church should remain as before, and to His Lordship's touching words all respectfully submitted. The first High Mass was celebrated there on the 30th of June. At this time also the settlement underwent a change of name. A group of English settlers who lived at some little distance from the church wanted to retain for themselves the name of "Sandy Lake," and this was readily granted them. But on account of the beautiful situation of the Catholic parish on the ridge of the pretty hill, the village received the name of Beaumont.

The church was indeed finished, but now it became necessary to procure the articles requisite for divine service. A bell was bought for \$100. Bishop Grandin furnished the chalice, cruets, censer and altar linen, and the Rev. Fr. Morin, who continued to take great interest in the young parish, made a collection to buy the sacred vestments, stations of the cross, etc. Lastly, several of the parishioners also contributed in divers ways to aid in the decoration of the modest sanctuary.

In 1896 a small presbytery had been constructed of hewn logs. The Rev. Father Leduc, from Edmonton, furnished the little household furniture and His Lordship, the Bishop, supplied the new pastor with a carriage and a team of horses. The Rev. Fr. Poitras having been called to another Mission, the Oblate Fathers from St. Albert or the neighborhood were obliged, during the space of two months, to provide the religious services at Beaumont. The Rev. Fathers Lemarchand, Végreville and Tissier came in turns. Their visits did so much good that the memory of these good Fathers has ever since been fondly cherished.

The Rev. M. Beauparlant, coming from Montreal, was next placed in charge of St. Vital by Bishop Grandin in the spring of 1896. He found the situation still far from comfortable. His presbytery, only twenty feet square, was poor and wretched and he was obliged to undergo privations of various kinds. Thus he did not stay long. On the Feast of All Saints, 1897, he returned to his original Diocese, and Fathers Lemarchand and Culerier, for six months, undertook the spiritual charge of the parish.



Finally, the first priest that has had the time to cause his influence to be felt on the parish was appointed toward the middle of 1898. This was the Rev. A. Ethier, whose ministry as parish priest, for four years, was very fruitful, both from the material and spiritual aspect. He added a kitchen to the presbytery, as well as other dependencies, and the church was further ornamented with several statues. On the spiritual side he organized the Association of the Apostleship of Prayer, the Congregation of the Blessed Virgin and the Confraternity of St. Anne. When Rev. A. Ethier was called upon to take charge of the parish of Morinville, he left that of Beaumont solidly and definitely organized.

During the three years following the departure of Rev. A. Ethier in 1902, the parish was served by the Rev. S. Bouchard and the Rev. Th. Quévillon, conjointly at first, but later in succession. The first named marked out the cemetery and built the gallery of the church, while the latter added to the work of the ministry by the direction of a school.

About the middle of July, 1905, there arrived from the Diocese of Valleyfield a young priest who had been ordained on the mission title for the Diocese of St. Albert. This was the Rev. J. A. Ouellette, who was immediately put in charge of the young parish of St. Vital Beaumont, and who, from the first, succeeded in gaining the confidence and the sympathies of his parishioners. There were yet many necessary improvements to be made in the presbytery, and the church to which he at once directed his energy and zeal. Very soon the presbytery was suitably improved, the sacristy furnished and the church enriched with a handsome high altar, carved in wood work, the gift of his brother, Mr. Alfred Ouellette, of Terrebonne. Lastly he intended to provide the church with that indispensable complement, a bell tower, without which a Catholic church seems unfinished, but was obliged to delay the work.

In 1907, recognizing the energy and the many sided abilities of the Rev. M. Ouellette. His Lordship, Bishop Legal, resolved to entrust him, at least temporarily, with the work which had been accomplished with so much success in the past by the Rev. M. Morin. Accordingly he was appointed colonization agent, and in that capacity he had to undertake many journeys eastward and to the United States. He has been able in this manner to exercise his zeal in a wider field and to labor not only for the good of Beaumont, but for the whole Diocese of St. Albert. He has already succeeded in bringing out many contingents of Catholic settlers whom he directs especially towards the Half-breed settlement of St. Paul des Métis and the beautiful district around Moose Lake.

During his absence the Rev. L. Simon took his place at Beaumont. Before his departure, the Rev. M. Ouellette invited the Rev. F. Emard to preach a retreat to his parishioners, which was attended with the happiest results. It was not, however, the first of its kind, for before him the Rev. A. Ethier had obtained the same blessing for the parish from Fr. Z. Lacasse, who in this retreat greatly stirred the people with his manly and graphic eloquence.

During the space of sixteen years the little group of settlers had been gradually added to, and the present population of Beaumont numbers about 510 souls. The village of Beaumont has also increased in size and the parishioners have seen their affairs prosper. They are all fairly well off and their lands are well worth from \$4,000 to \$5,000. The present parish priest, Rev. J. E. Ouellette, a cousin to the previous incumbent, is trying to provide the parish with a new and more convenient church.

## 5.—THE PARISH OF ST. PIERRE.

P. O. VILLENEUVE.

The young parish of St. Pierre is situated about nine miles east of St. Albert. Some settlers who had come here and established themselves as far as the limits of Chief Michael Callihoo's Reserve, had for some time been asking for a church and a parish,



because they found themselves at too great a distance from St. Albert. Two days only after his Episcopal Consecration, Bishop Legal went, accompanied by Rev. Fr. Dauphin, to choose the site of the church and they decided on the south-west corner of Section 17, T. 54, R. 26.

Among the first inhabitants of the parish at this time we may mention Messrs. Philippe Frénette, Henri and Pierre Emile Michelot and Hermas Marois. Steps were taken to obtain from the Government a legal sub-division of forty acres, and as the section belonged to the C.P.R. company an exchange of land was necessary. The Government lent itself to the transaction and the subdivision was obtained.

The Indian Reserve of Michael Callihoo commences half a mile to the west, and thus forms the western half part of the parish, which is a little more than six square miles.

The Rev. Fr. Dauphin, of the Mission of St. Alexander at Riviere Qui Barre, undertook the erection of a modest church constructed of logs or hewn timber. A little, simple steeple surmounted the gable and is the sign by which it is recognized as the House of God. The wood for the church had been taken from the Reserve, and this gave the Indians the right of attending services in the church. The church was very poor with its bare interior, but at least it offered a place of worship for the surrounding population which was gathered together once a month by Fr. Dauphin, who undertook the work of visiting the parish until 1900.

In the month of October of this year, 1900, the Rev. Fr. Simonin came to take the place of Fr. Dauphin at the St. Alexander mission, and continued to provide religious services as before for the people of St. Pierre. The church, without being very elegant, had meanwhile been wainscoted within and revaulted with fine timber from British Columbia. This benefit to the congregation was due to the labor of Brother Hays and Brother Barreau.

The first resident priest at St. Pierre was the Rev. Samuel Bouchard, who came there towards the commencement of 1899. The first act inscribed on the register is that of the marriage of M. Emery Tellier, of Morinville, with Mille Clara Hébert. It is dated the 10th of January, 1899.

The Rev. Father Bouchard constructed a little presbytery with some outhouses near the church, all of which had to be abandoned later. When Father Bouchard was appointed to found the new parish at St. Emile, he was succeeded by Rev. Father Normandeau, as the second resident priest who was installed as such by Bishop Legal on June 2, 1901.

In the month of April, 1903, Rev. Father Normandeau was appointed to the charge of St. Emile and it was not, however, till the September of this year that the Rev. Louis Tremblay took charge of the parish.

Since that time the parish has been enriched with a good presbytery, which was commenced in June, 1904, and finished in 1906. It was in the course of the year 1907 that the old presbytery and its outhouses were abandoned and the new one erected a short distance away on the road running north and south. The cemetery placed at the north-west corner of the forty acres near the road, was solemnly consecrated by Mgr. Legal on June 30, 1907.

In the course of the summer the church property was surveyed and divided into town lots by Mr. A. Coté, with the intention of selling them to private persons and others to form a little village.

At the end of the year 1907 the population of St. Pierre comprised 53 Catholic families. There were, in addition, five Protestant families. The total number of individuals was about 300, of which there were 106 Indians or Indian half-breeds. There is a post office and a general store. Many private residences are very comfortable and of good appearance. The lands on all the extent of the parish are of

excellent quality. The main line of the C. N. R. heading for the terminus in Vancouver city, B. C. passes about one mile north of the church. This will surely give this locality another guarantee of prosperity. The new church, which is of fine appearance, was built through the exertions of Rev. A. Clermont the present pastor of the parish in the fall of 1911.

## 6.—THE PARISH OF ST. EMILE.

### P. O. LEGAL.

The first settlers at St. Emile were Messrs. P. Jelot and E. Minard, both Frenchmen coming from California. They arrived in 1894. Mr. Webber also made the entry for his homestead at that time. Other settlers did not make their appearance till two or three years later, viz. Messrs. D. Demers, O. Pouliot, F. X. Trudel, P. Morin and others.

In the course of the summer of 1899, His Lordship Bishop Legal, accompanied by Rev. J. B. Morin, came to designate the site for the church, and the frame work was erected in the same autumn. But it was not until the following year, 1900, that the provisional church, built of hewn logs, was completed. The church measured 24x30. The first mass had been celebrated in 1898 at the house of Mr. Phileas Morin by Rev. J. B. Morin, who was accompanied by Rev. S. Bouchard. The latter continued to visit the growing settlement from time to time.

In the course of the summer of 1900, a shack was built at the side of the church to serve as the priest's house. This shack measuring 20x30 feet, was constructed of two rows of rough boards with the space between filled with earth, and the roof shingled. In December, 1900, Rev. S. Bouchard came to dwell there with his parents. The first baptism entered on the parochial register is that of Joseph Émile Bouchard, September 10, 1899; the first burial, Dame Menesippe Massie, née Rose L'Ecuyer, 30th of July, 1900; the first marriage, Hormisdas Pelletier and Delle Adelia Leclerc, 30th of December, 1901. The first house built in the village was Mr. Fortin's, which served as the post office in 1891. The name of Legal, given to the postal district, and that of St. Emile to the parish, were chosen as a tribute to Bishop Emile J. Legal, then coadjutor to Bishop Grandin, first Bishop of St. Albert.

Rev. S. Bouchard resided at St. Emile until the month of August, 1902. In April, 1903, Rev. J. A. Normandeau, succeeded him. In the interval Rev. Fr. Ethier had gone from his parish at Morinville, one Sunday a month, to hold the religious service.

Rev. A. Normandeau busied himself increasing the buildings of the presbytery and in enclosing the cemetery. The presbytery had become almost untenable and in 1905 he commenced the building of a more suitable house. The new presbytery was finished in the following year, 1906. It is painted and presents a fine appearance. In 1907 the parish aquired a large steel bell, weighing 3,500 pounds, which was solemnly blessed by Bishop Legal on September 8th. But it is the need of a good, spacious church was now most felt. Not only did the miserable, primitive chapel present a most sorrowful spectacle, but it had become absolutely insufficient for the number of the people of this flourishing parish. Consequently, at the beginning of the year 1908 a building committee was formed under the direction of the parish priest. Lumber and material were collected and a start was made for the construction of a large and commodious church. However, the work for some time was slow and it was only during the spring of 1909 that the frame of the new building was erected and was made ready for the brick veneer which was intended for it.

But it was left for another parish priest to give such a complement to the church. About December 1912, Rev. A. Normandeau was called to the parish of N. D. de Lourdes (Lamoureux P. O.) and his place was filled by Rev. Remi Guertin



who managed, during the year 1913, to brick-veneer the church, and in 1914 also to veneer the sacristy which had been left to wait, in order not to incur too much expense. Now the church of St. Emile, nestling in the little valley, presents a quiet and charming appearance.

In 1902 the parish of St. Emile counted only 30 to 40 families, but owing mainly to the intelligent and patriotic efforts of Mr. Joseph Bolduc and of our energetic clerical agents of colonization, the number has greatly increased, so that at present, 1914, there are about 232 families, almost exclusively of French speaking origin, making a total of over one thousand souls. The village has several stores and hotels in addition to private residences, and is connected by telephone to Morinville and Edmonton.

In October, 1907, the property of the church was sub-divided into town lots and it is expected that the village will have every facility to develop.

In addition to the quality of the soil of all this district being exceptionally good, the sub-soil is very rich in coal, which is found some few feet from the surface. Rev. A. Normandeau, the parish priest, was the first, in 1903 to excavate it for his own use quite near his house and on the church grounds, but it was Mr. Païement, who, after acquiring the mining rights from Mr. Joseph Tailleux, was the first to mine it for commercial purposes. Finally, a line of the Canadian Northern Railroad passes quite near to the village and a regular service has been in operation for a couple of years from Edmonton to Athabaska Landing. 1914.

## 7.—THE PARISH OF ST. ALOYSIUS GONZAGA. (EDSON).

In the year 1901, Bishop Legal had gone almost twelve miles north-west of the parish of St. Emile, to fix the centre of a future parish. A party composed of several persons had accompanied Rev. Father Jolicoeur, the priest in charge of Morinville, on the 17th of September. They encamped beyond the little river, Vermilion. The site of the church was determined by planting a cross on a pretty hill commanding a large view of all the surrounding country. Each one chose his future homestead, and it happened that on the following evening fourteen homesteads had already been selected. The district was called the "Grande Prairie." Unhappily this sanguine eagerness cooled, and the grouping languished. Thus the parish was not established as soon as was at first expected.

On the 9th of September, 1907, six years later, Bishop Legal again visited this place in company with Rev. A. Normandeau, parish priest of St. Emile, and a friend then staying with him, Rev. A. A. Bertrand. They were cordially welcomed by Mr. Joseph Beauchamp. The site of the church was again visited and the people requested that Rev. A. Bertrand should be entrusted with the charge of erecting a little temporary church for them and of undertaking the care of the parish. On his part, Father Bertrand seemed desirous of consecrating himself to this work, and Bishop Legal consented to apply for the necessary permission to His Lordship, the Bishop of Valleyfield, to whose Diocese Rev. A. Bertrand belonged. The latter then put himself resolutely to the task in the following days, and in spite of the difficulties and obstacles which are never wanting under like circumstances, he succeeded in a few weeks in erecting a fairly good house measuring 24x32 feet, with an annex 16x18. The larger room served for the church and the other for a dwelling place.

On December 1st, which happened to be the first Sunday in Advent, High Mass was celebrated for the first time in this temporary church. The church land consisted of a legal sub-division of forty acres. On the summit of this hill there has been found, contrary to all expectation, a thick seam of coal of excellent quality. This, it is hoped, will prove an important source of revenue for the rising parish. Rev. A. A. Bertrand also visited another group of Catholics at Jeffery, a distance of about nine miles.



Rev. A. Bertrand having been transferred to Medicine Hat, the mission of Edson, for some time, was left without a resident priest, and was attended in the meantime from the surrounding parishes, until Rev. Jos. LeCerf came to take charge of it, in March 1912. At the same time, he took charge also of the other parts, which also had assumed some importance.

#### 8.—THE PARISH OF OUR LADY OF PERPETUAL HELP. (PICKARDVILLE P. O.)

There was quite a settlement growing in a south-westerly direction from Edson, named Pickardville. A large number of Catholics, mostly French-Canadians, were settling in that part of the country, and soon it was necessary to build a new church for the accommodation of these new settlers. Mr. Alfred Demers donated 10 acres of land on his homestead. The gift of a memorial chapel had already been obtained from the Church Extension Society of Canada, and when Rev. J. LeCerf could look after the place, the sum of \$500.00 donated by the Laderonte family, of Ottawa, for a memorial chapel, was applied to the building of the new parish church. According to the wish of the donor the church was dedicated in the name of Our Lady of Perpetual Help.

The C. N. R. line going from Edmonton to Athabaska Landing had somewhat altered the conditions of the district. Edson lost part of its importance, as the post office was removed to Westlock, further north, and as Pickardville progressed faster, Rev. J. LeCerf was obliged to transfer his residence to that point in 1914.

Yet while residing in Pickardville, he continues attending to the religious needs of Edson, Jeffrey and also Clyde, a new railway station on the road to Athabaska Landing.

We must mention three more Catholic missions in this district which are provided with churches, but without resident priests.

#### 1.—THE MISSION OF ST. JOSEPH. (SPRUCE GROVE P. O.)

The church was built about 1900, on a piece of land, (20 acres) donated by E. Guenette. The population is mixed, French-Canadians in the majority, half-breeds and quite a number of Germans or other foreigners. The religious service is provided for them from the adjoining Indian Reserve of Stoney Plain; Rev. Father Vegreville, Rev. Father Portier and others, in succession looked after this mission. At the present time it is in charge of Rev. Father Chr. Tissier, missionary at Stoney Plain Indian Reserve.

#### 2.—THE MISSION OF ST. CHARLES. (EGG LAKE P. O.)

West of St. Emile parish, a small church has been built, about the same size as St. Joseph's church, of Spruce Grove, 1900, on a legal subdivision obtained from the government, but the number of Catholics has never been large enough to require a resident priest.

The mission has been always attended to from the neighboring Indian Reserve of Riviere qui Barre, by Rev. Fathers Dauphin, O.M.I., Portier, Simonin and lastly, 1914, by Rev. Father LeBré and Lizée, O.M.I.

## 3.—THE MISSION OF OUR LADY OF SION.

(SION P. O.)

Lake La Nonne, so called from the translation of the Indian name which means the "Whitehead Eagle," that the French-Canadians and half-breeds name "La Nonne" was the first location of the Indians now forming the Indian mission of "Rivière qui Barre". When the mission buildings had been removed, the place remained for a long time without religious service, except on occasional visits, at long intervals. Later on, however, for the benefit of a number of half-breed families which had joined those who had remained, and of some incoming settlers, a new church was built, near the lake, a fine location, on a legal subdivision of land obtained from the government. The church was blessed on the 8th of August, 1911, on the occasion of a pastoral visit made to this locality by the Rt. Rev. Bishop of St. Albert. It has been dedicated in the name of "Our Lady of Sion" and the national feast appointed to the 8th. of September, the Nativity of the Blessed Virgin Mary.

The mission has always been attended to from the Indian Reserve of Rivière qui Barre, formerly by Father Rev. Simonin, and now, in 1914, by Rev. Father P. LeBré, O. M. I.

As the country north of Lake La Nonne is fast settling, it will be necessary, before long, to make of this mission a central point wherefrom to visit many other settlements lately formed in the whole district.

## 9.—THE PARISH OF ST. LAWRENCE.

(BROSSEAU P. O.)

The site of Brosseau exactly coincides with that of the former Mission of St. Paul des Cris, founded by Rev. Father Lacombe on the banks of the Saskatchewan. It is situated about thirty miles north-east of Végreville. Nothing remains of the old mission save some traces of the cemetery which are still quite recognizable. The buildings, which had been unoccupied for some time were destroyed by a conflagration, which is believed not to have been due altogether to chance.

The Catholic population here is rather numerous, on both sides of the river. The south side is called "Duvernay". It is composed principally of French-Canadians. The first attempt to found a parish here was made in 1905, by the sending of Rev. M. Gendre, a French priest, but the population did not seem as yet to be in a position to maintain a priest, and after his departure the post was visited, as before, from Végreville, by Rev. Fathers Bernier and Garnier. A fresh trial was made at the end of 1907 by Rev. L. J. Roy, a Canadian priest, but he was able to remain only a couple of months.

Rev. A. Clermont came to this post in the month of February of the year 1908. He has succeeded in building for himself a suitable presbytery, and he is actively engaged in the erection of a church sufficiently large for the needs of the population. This new parish has been from that time in a good way towards complete organization and its fine position assures for it an importance which must continue to increase.

In May 1911 Rev. A. Clermont was succeeded in Brosseau by Rev. J. B. Leduc, a young priest from the Diocese of Valleyfield, P. Q. Father Leduc has added a few improvements to the church which, however, is not quite finished and has not received the additional compliment of a steeple over the tower waiting for it.

Rev. J. B. Leduc has been obliged to divide his attention, in order to organize another parish north of Brosseau, on the road to St. Paul des Métis. This is the mission of Lafond, where a good substantial building has been erected to serve as



a church. The place is now attended to from the Indian Reserve of Saddle Lake by Rev. Father A. Husson, O.M.I.

Several other posts, viz. St. Benedict, south of the River Saskatchewan and Beauvallon must also be visited by the priest of Brosseau.

#### 10.—PARISH OF ST. VINCENT.

##### DENISVILLE P. O.

About ten miles to the north of the settlement of St. Paul des Métis there has been founded in the course of the year 1907, a new Catholic centre in the district of the lake, dignified by the poetical name of "La Croupe au Chien," "Dog's Rump." All this country, indeed, from the banks of the Saskatchewan as far as the districts of Moose Lake and Cold Lake, and the whole length of the valley of the Beaver river, are essentially suitable for cultivation. The land is excellent. There are wooded regions as well as prairie and rich pasture land.

At the above mentioned centre Rev. E. Bonny has been appointed to organize the parish of St. Vincent. Rev. Fr. Bonny belonged to the congregation of the "White Fathers of Algiers," founded by the celebrated Cardinal Lavigerie, but as the climate of Africa was very unsuitable to his health he has come to try that of Alberta. He has build for himself a house-chapel, in a beautiful position, on a high hill commanding an extensive view of the country around.

Rev. Father Bonny was transferred, in 1910, from St. Vincent to Moose Lake district, in order to organize a new parish in that district. He was replaced by Rev. Rémi Guertin.

However beautiful the former location of the church of St. Vincent was, on a property of 10 acres, obtained from the government, for the accommodation of the larger part of the Catholic population, it was decided to remove the site of the church some distance east. Rev. R. Guertin erected at the new place, a building destined to answer the double purpose of a church and dwelling house.

Father Guertin was called, in 1912, to take up the parish of St. Emile, and his place since then has been filled by Rev. A. Desroches who had already made a stay in this diocese, at Beaumont, and after returning to his own diocese, had been obliged, on account of his health, to come back again.

Rev. A. Desroches is still, 1914, in charge of the parish of St. Vincent, which is steadily growing and boasts about 70 families.

#### 11.—THE PARISH OF ST. LOUIS.

##### (BONNYVILLE P. O.)

Rev. Father Bonny went from St. Vincent, in 1910, to the district of Moose Lake, where he organized a new parish, as there were already a good number of settlers. The first building used as a church was nothing more than a log-house covered with sod. Anything of a more primitive character could hardly be found anywhere. Meanwhile the priest lived with a private family. A post office was opened and called Bonnyville.

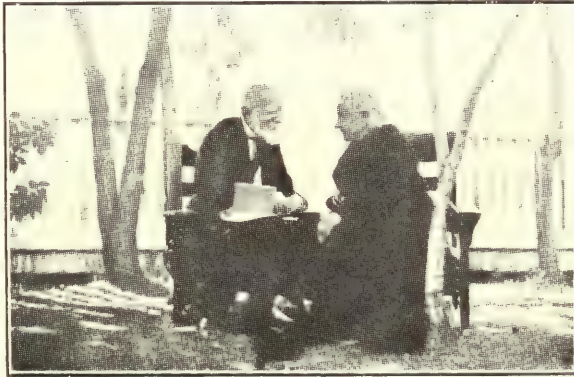
For a long time there were discussions and wranglings about the proper site for a church. Finally the question was settled by the Bishop of St. Albert and Rev. J. M. Boucher, a priest of the diocese of Three Rivers, who had succeeded Rev. Father Bonny was in a position to build a house-chapel, at a more central place. The ceremony of Confirmation took place in the church, which occupies the ground floor of the building on the 13th. of August 1913.

Before leaving this part of the country, there remains to be mentioned quite a number of places which are intended to become in the near future, the centres of new Catholic parishes. The two lines of railways passing through this district: the branch of the C. N. R. through St. Paul des Métis and the line of the Alberta and Great Waterways, heading for Lake La Biche and Fort McMurray, are opening up splendid stretches of agricultural and grazing lands, and our colonisation agents are directing their efforts towards the filling up of these new territories.

We can only mention some of the many centres of these parishes of the future:

1. Near St. Paul des Métis: St. Edward, Flat Lake.
2. North of St. Vincent: St. Agnes, St. Lina, St. Alfred.
3. Near Little Beaver River: Grandin, Lac Charron.
4. Near Lake Cardinal: Normandeau.
5. Near Lake La Biche: Lake La Biche South, Grande Baie.
6. N.W. of Lake La Biche: Plamondonville.

These are a few of the centres that are occupied already by a large number of Catholic families, and which are to be increased and developed as fast as possible.



LORD STRATHCONA and FATHER LACOMBE.



## CHAPTER V.

## Recent Parishes and Missions

### ON THE C. P. R.

We will take the city of Edmonton as a radiating centre for the description of all the remaining parishes on all the railway lines.

#### 1.—THE PARISH OF ST. BENEDICT.

##### LEDUC.

St. Benedict's parish at Leduc had been in existence for some time before having a resident priest. Leduc is a station on the Calgary and Edmonton branch of the C.P.R. about twenty miles south of Strathcona. The name of Leduc was given to this station in honor of Rev. Father Leduc, vicar general of the diocese of St. Albert, and one of the pioneers of civilization in the northwest. This locality was visited by Fr. Nordmann from 1896, when there were only a dozen Catholic families at Leduc itself and within a radius of twelve or fifteen miles Mass was ordinarily said at Mr. Jegers' house or in the town hall.

In 1896 steps were taken to build a church. Rev. Fr. Leduc arranged for the purchase of five lots in a pretty location near the little lake, which is one of the attractions of the district and a little church measuring 24x24 feet was soon erected. Bishop Grandin, himself, came to bless it and dedicated it to St. Benedict, on the last Sunday in September. Rev. Father Leduc preached the sermon of the occasion and Fr. Ethier, then parish priest of Beaumont, sang the high mass. From this time forward the latter was appointed to visit this post regularly. In the spring of 1900 Rev. Fr. Nordmann, then resident priest at Strathcona, again took charge of the mission until 1904, when Rev. Fr. Van Wetten, residing at Wetaskiwin, commenced to visit this post as well as others along the line as far as Lacombe. The religious services were provided regularly every fourth Sunday of each month. The little church was at first divided by a partition so as to serve partly as dwelling for the priest, but as the father ordinarily lodged with Mr. Owen McKay, or Mr. W. Mogg, where he was always cordially welcomed, this partition became useless and in 1906 it was removed. Then the church was finished, its interior varnished and its exterior painted. It also received a set of the stations of the Way of the Cross, a confessional, some benches, another altar and the ornamentation of some statues. The five lots of land belonging to the church were leveled and surrounded with palings. At this time, another acre of lands was bought, from Mr. Mathias Schweckrath, two and one-half miles from town, to serve as a cemetery. Personal gifts and a subscription furnished the necessary funds for the payment of these expenses.

In 1909 Rev. Father Alex De Lestré, another Premonstratensian father, having come from Belgium, took charge of the parish of Leduc. He built a small presbytery cottage. When he was sent to Coleman, a new priest was supplied for Leduc in the person of Rev. Terence Caraher, who remained in charge only till sometime in 1912, when Rev. Father J. Riou, O.M.I., took temporary charge of the religious interests of the Catholic population.

Now, in 1914, Rev. Fr. F. X. Teck, also a Premonstratensian father, from Grimbergen, is the parish priest of Leduc.

## 2.—THE PARISH OF ST. NORBERT. (MILLET).

Millet, from the name of the celebrated painter, is a station on the Calgary & Edmonton line about 30 miles south of Strathcona. Before the year 1903, Rev. Father A. Jan, of Edmonton, visited the few Catholics of the neighborhood at times, saying Mass in a private house. In 1903 Rev. Father Van Wetten, of Westaskiwin, was entrusted with this place. He came at rare intervals, only, indeed, when there was a fifth Sunday in the month, and he gave the service in the town hall or in the school.

The first Catholic settler of Millet was Mr. J. P. Mullen. During the year 1905 attention was directed towards securing land suitable for building a church there, and the choice fell upon a pretty, rising ground at a little distance to the west of the town. In 1906 a subscription list was opened to which all the population, even Protestants generously responded. Mr. Mullen subscribed \$200 and Mr. Gregoire, proprietor of the hotel, and Mr. West, a Protestant, \$100 each. A concert organized on the first of April, 1907, by Rev. Fr. Walravens, with the assistance of the mandolin orchestra of the young Indian girls from the Hobbema school, brought in \$213. In the course of 1907 the contract of building a church measuring 36x24 feet was concluded with Mr. Kovar, of Millet, and the church was finished by August, costing \$1,550. On the first day of December, Bishop Legal came to give the solemn blessing and to dedicate it to St. Norbert, the founder of the religious order of the Premonstratensians, to which belong the Fathers of Wetaskiwin. The good townfolks of Millet well deserved the eulogies they received on this occasion for their generosity.

The statue of St. Norbert, which ornaments the altar, is the gift of the Abbey of Grimbergen in Belgium. Rev. Fr. Van Wetten provided the sacred vessels and the priestly vestments, the Way of the Cross and the altar linen, etc.

The church at Millet is still attended to and visited by the priest from Leduc. After Rev. Father Van Wetten it was Rev. Father DeLestré, then Rev. T. Caraher and temporarily Rev. Father J. Riou, O.M.I. Now in 1914 it is Rev. Father F. X. Teck also a Premonstratensian father.

## 3.—THE PARISH OF THE SACRED HEART. (WETASKIWIN).

The mission at Wetaskiwin, 40 miles south of Edmonton, dates from the construction of the railroad from Calgary to Edmonton. The first regular train passed through in May, 1902. Mr. L. C. Miquelon was the first settler in this locality. On his arrival there he said to one of his companions, "You will see, we shall have a line here coming from Winnipeg and passing by Wetaskiwin to the west. Let us settle down in this place." He was not such a bad prophet. This line from Winnipeg has been an accomplished fact since 1908. The name Wetaskiwin, given to the railway station, signifies "Peace." It comes from the neighboring hills, called the "Peace Hills," in memory of a treaty of peace formerly concluded there between the Crees and the Blackfeet.

It was in the autumn of this same year, 1892, that Rev. Fr. Leduc, accompanied by Mr. Miquelon, chose half a block of land for the church. The number of Catholics was still very limited. Besides Mr. Miquelon, Mr. Frank Lambert and a few others had their own houses in the neighborhood. Rev. Fr. Gabillon, of the Hobbema mission, ten miles to the south, came from time to time to say mass for fifteen or sixteen persons who were present. In 1894, Bishop Grandin entrusted the growing parish of



Wetaskiwin to Rev. L. Poitras. A little church measuring 30 x 22 feet was built, and the space intended for the sanctuary, served as the dwelling for the priest. He took his meals with the Miquelon family, where he was always cordially welcomed. The Catholic population increased somewhat rapidly, for in 1895 there were already 25 families, nearly all French speaking. In 1896 Rev. L. Poitras was replaced by Rev. Fr. Dubois, but he resided at first at Hobbema and served the Wetaskiwin mission from that place. By reason of his frequent journeys he had to be often replaced by Rev. Fr. Beillevaire of Duhamel, or by Rev. Father Lizée and Simonin in the course of 1896 to 1898.

The first little presbytery was bought from a Mr. Young for \$50 and was moved on the church property. This house measured 16 x 12 feet. Rev. Fr. Dubois undertook to add to it a little chapel, which he wished to render handsome, but he had not time to accomplish it. He also constructed a good stable, expecting to have a horse, which seemed very necessary, but, the horse not coming as soon as was expected, the stable was turned into a dwelling house. Though it might possibly have been warm enough for a stable, it was not so for a dwelling house in winter.

In 1899 Fr. Dubois surrounded all the mission property with a good fence, one of the prettiest in the town, and he placed a good loft and galleries in the church which had become too small. In 1901 he was busy organizing a "Separate School" district. The first teacher was Mr. Connolly and the church served as his class room, in which, also, the work was afterwards continued by Mr. Quinlan till 1903. Then the district built a good school house by the side of the church. In the autumn of 1905 Mr. Quinlan was replaced by Miss Anna Lannon, who remained in charge until September, 1907. Then the school attendance was so far increased as to necessitate two mistresses, and the school hall was divided into two portions. Miss Lucy Campbell and Miss Lily Arnoldi continuing the good work. In 1902 Fr. Dubois had to go to Eastern Canada on a begging quest on behalf of the poor missions of the diocese of St. Albert. Rev. Father C. Vandendaele came twice a month from Hobbema, to supply the religious services during his absence.

His Lordship, the Bishop of St. Albert, offered this still humble post of Wetaskiwin to the Rev. Premonstratensian Fathers of the Abbey of Brimbergen, in Belgium, and on September 2, 1902 Rev. Fr. Van Wetten, who had already been in the diocese for nearly three years, took charge of the mission. The house was so cold that in November he was obliged to abandon it and to seek refuge with a family of the parish. In the course of the winter, the stable was moved nearer to the former house; the little private chapel was finished, and by joining all these together a continuous dwelling was arranged, of which Fr. Van Wetten took possession on March 1st, 1903. In the spring of this year he built a little stable with the aid of three of his parishioners. In the course of the year the church was provided with benches and the interior decorated with the help of the ladies of the Altar society. Finally, in November, 1904, electric lights were installed. The cemetery land, containing two acres, was bought from Mr. Mathias Thérout for \$100. It is situated three-quarters of a mile from the town.

From July 7th, 1914, there have been two Premonstratensian Fathers at Wetaskiwin. On this date Rev. Fr. Walravens arrived from the Abbey of Grimbergen, accompanied by a lay brother and he proceeded to take over the parish work while Fr. Van Wetten served the different missions along the railway from Strathcona to Lacombe. Lately he has also undertaken the charge of the branch line from Wetaskiwin to Daysland, thus occupying all his time in apostolic journeyings. We will by and by say a few words on the different posts visited.

The town of Wetaskiwin has lately been greatly extended. The church had become too small and it was decided in 1908 to build a larger and more convenient one, for which plans had been prepared. The new church which was to cost upwards of \$8,000, was built in the year 1912. The subscription organized toward the building



was generously supported, and the new church built of solid brick is a handsome structure, the best church in the whole town.

Moreover, the Community of the Sisters of the Assumption of Nicolet has consented to take the direction of the separate school and to establish a convent of their order so that the progress of this parish is assured.

#### 4.—THE MISSION OF ST. AUGUSTIN. (PONOKA).

Ponoka is a station of the C. P. R., situated 60 miles south of Strathcona. Its name is derived from its proximity to the River La Biche, "Red Deer," in Blackfoot, Ponoka. Nevertheless the little river which winds its picturesque and sinuous course through the valley is not the River La Biche, but the Battle River.

In 1904 steps were taken to secure four town lots upon which to erect the future church. The first priest to visit the few scattered Catholics in this direction was Rev. Fr. Lizée, of Hobbema; later on Rev. Fr. Dauphin succeeded him. Mass was usually said in the house of Mr. Kennedy, two miles to the north-west of Ponoka. A little later Rev. Fr. Dubois also came to provide religious services. These were held at that time in the Royal hotel, which belonged to Mr. Laurendeau and was kept by Mr. Camille Miquelon. Since 1902 the service was held every third Sunday of each month in the C. O. F. hall, first by Rev. Fr. Vandendaele and afterwards by Rev. Fr. Van Wetten. In 1907, a subscription list was opened and generously supported, the sum of \$700 being realized. All the wood for the frame work was given by Mr. J. Hageman. Building operations commenced early in 1908, and were successfully carried out. Confirmation took place in the church on the 27th of July, 1909.

The church measures 40 x 24 feet. The number of Catholics is not large, about 20 persons in the town and 18 families within a circle of eight miles around.

A large insane asylum has been located at Ponoka which requires also the visit of the priest.

#### 5.—THE PARISH OF ST. STEPHEN. (LACOMBE).

Lacombe is a station of the Calgary & Edmonton Railway, or C. P. R., situated about 80 miles south of Strathcona. Its name is derived from the celebrated missionary of that name, who is so popular and well known in all the Northwest, as well among the Indian tribes as among those of other nationalities. Rev. Fr. Dubois, residing at Wetaskiwin, used to come three or four times a year, to visit the few Catholics scattered in the neighborhood, and ordinarily he celebrated mass at the house of Mr. Kangiezer, six miles west of the town. Mr. John McKenty's family were the first Catholics to settle at Lacombe, on the first of July, 1900. From this date the religious service was held at their house until the erection of the church.

After Fr. Dubois, the next priest in charge of Lacombe was Rev. F. C. Vandendaele, of Hobbema. The company of the Calgary & Edmonton line and Mr. Edward Barret made a gift of two town lots destined for the future church, and in 1903 a beginning was made to collect funds for its construction. In the month of June Mrs. McKenty and her sister organized a concert which brought in \$80 and a committee was formed to gather subscriptions. The Bishop of St. Albert gave substantial assistance and soon they had in hand \$745. The contract was given to Mr. Mobley, of Lacombe, for the sum of \$845.

In 1905 some improvements were effected. The priest's house adjoining the church was finished. The church was plastered and completed inside, thus necessitating other expenses, so that the church easily represents the sum of \$1,400 or \$1,500. Rev. Fr. Vandendaele succeeded in furnishing it with many objects necessary for Divine Worship. The church was solemnly blessed and dedicated to St. Stephen on the 16th of August, 1903, by the Bishop of the Diocese, the Right Rev. Emile Joseph Legal.

In the month of January, 1905, the post of Lacombe was entrusted to Rev. Father Van Wetten, of Wetaskiwin, who used to go thither every second Sunday of the month. Now Rev. Father H. Voisin attends to this mission from Red Deer. 1914. The Catholic population has not appreciably increased these last few years. Some families have come, but others have departed. There are only about a dozen of families wholly Catholic within a radius of five or six miles around the town. However, this town is expected to assume importance, for it is on a branch of the C. P. R. running towards the east, in the direction of Regina, connecting with the road to St. Paul, Minn.

## 6.—THE CATHOLIC PARISH OF RED DEER.

Red Deer is a large town about half way between Edmonton and Calgary. It had been thought that, on account of that convenient distance, the town being located on a fine and large stream, the Red Deer River, and in a beautiful valley hemmed on every side by wooded hills of picturesque aspect, would rapidly develop to be a large city. The increase, however, has not been as fast as was expected. But now, in 1914, with several branches of railways: C. P. R., C. N. R., Alberta Central R., meeting here, every indication points to very rapid progress in the near future.

The Rev. Fathers of Our Lady of Tinchebray are now in charge of the parish. This order of priests were prepared to undertake work of higher education in France. They had indeed fine institutions and colleges, which were closed by the fanaticism of the present Government of France. They sought admission to this diocese and were very cordially welcomed.

At first, however, they had thought of devoting their energy to the foundation of an agricultural institution or orphanage. This did not seem to be a very pressing need in this country and they consented to take charge of parish work.

The episcopal corporation had already acquired some property; (about one block), in the centre of the town. Rev. Father Voisin, while residing at Innisfail, managed to build a small church, and the religious service became regular, once or twice every month.

But Rev. Father Voisin had larger ambitions for the parish of Red Deer. As he noticed that Innisfail was not progressing as fast as Red Deer he decided to make his headquarters in the latter place, and he looked for a place where he could have not only the church but also a convent of some Sisterhood, at the same time as the house of their order and a college.

He bought a property across the river not far from the bridge, which was suitable for the purpose of a convent and college. It is located on a very high hill overlooking the river. From the top the view indeed is splendid, but it is a tiring climb to reach the summit of the hill, so the place though well adapted for a college and a convent boarding school, is not so convenient for a parish church and eventually the parish church will have to be located again, at the place formerly intended for it.

However, the concrete basement of a new church was started on the top of the hill on a piece of the property that was bought from the community by the Bishop of St. Albert and the religious service from that time, 1908, took place in this basement which had been roofed in. Rev. Father H. Voisin had commenced also the building of a small college, which was called St. Mary's Apostolic school, in their own house, for about 12 pupils.

The Rev. Sisters of Wisdom came in 1908, and a fine convent had been erected for them. They soon took possession of it, and under the direction of Rev. Sister M. Agathe, first superioress they began teaching the Catholic separate school, for day pupils, and also for their own boarders. Progress has been steadily going on, so that, in 1913, it became necessary to enlarge the convent to double its capacity.



On the other hand the Rev. Fathers have also seen their work progressing and in the present year, 1914, they have erected another large building, to provide class rooms for the students of the Apostolic school.

The parish is in charge of Rev. Father Voisin, assisted by Rev. Father P. J. Chauvin, for the visitation of numerous outposts.

The college of St. Mary, since March 1909, has been under the direction of Rev. Father P. Lamort who recently received an assistant in the person of Rev. Father Mortreux.

Besides, the Rev. Fathers from Red Deer attend to several other posts or missions, as Innisfail, Olds, Sylvan Lake, etc., etc.

#### *1.—Innisfail.*

Red Deer, however, had not been the first parish of which the Rev. Fathers of Tincchbray assumed charge. It was Innisfail. Rev. Father H. Voisin came there soon after their arrival, in the diocese. There was then at this place quite a little colony of French speaking Catholics, from France or from Eastern Canada: Messrs. Hermery, Lerouge, Humbert and other families. The little town seemed to be promising enough, and a small presbytery was built, as well as a small church which, in fact, has never been completed. The Catholic population indeed, in place of increasing began to dwindle away, and in 1907, the Rev. Fathers moved to Red Deer, continuing however to look after the congregation of Innisfail.

Rev. Father Voisin had been assisted in the beginning, by Rev. Father Paul Chauvin who never enjoyed very robust health. In 1906 he developed serious illness and he had to go to the Holy Cross hospital, in Calgary, where, after a short time, he died a holy death, in August, 1906. This was a very sad loss for the congregation of the Fathers of Tincchbray. Rev. Father P. Chauvin was the first to depart from the missionary field to go, before the eleventh hour, to receive the reward of the missionary.

Since then Rev. Fathers Anciaux, Lamort and others and lately, 1914, Rev. Father P. J. Chauvin have been caring for the Catholic congregation of Innisfail.

#### *2.—Olds.*

Olds, 18 miles south of Innisfail, has also been attended to by the Rev. Fathers from Innisfail, and lately from Red Deer.

#### *3.—Sylvan Lake.*

Sylvan Lake, about 30 miles west of Red Deer, had already a small Catholic Congregation and, in the course of the year 1913, a nice little church was built through the energy of Rev. Father H. Voisin. It has a fine view of the beautiful lake, which is becoming quite a favorite summer resort.

### 7.—THE PARISH OF OUR LADY OF PERPETUAL HELP.

(STETTLER).

The C. P. R. branch line of Lacombe has been, from the beginning given in charge of the Rev. Fathers of St. Mary of Tincchbray. Rev. Father P. Bazin, the first to visit this locality, and then his brother priest although not belonging to the community of the Rev. Father of Tincchbray, have attended to the religious needs of the



population. Before there was any church built, religious service took place generally at the home of Mr. Sewerd, a devoted family always happy to receive God's representative, in the person of the priest.

Some time in 1908 Rev. Father J. Bazin remained alone at Stettler and managed to build a nice commodious church, dedicated on the 17th of April, 1910, under the name of Our Lady of Perpetual Help.

While taking care of the parish he had also to visit numerous other places. In 1913 Rev. Father J. Bazin's health began to fail. He went for a trip to Europe, and there was obliged to submit to a regular treatment. He was unable to come back. Since then the parish has been regularly visited from Red Deer by Rev. Fr. Voisin.

#### 8.—THE PARISH OF OUR LADY OF GRACES. (CASTOR).

Castor is also on the C. P. R. Lacombe branch, 85 miles east of Lacombe. The mission has been entrusted to Rev. Father L. Leconte of the congregation of Our Lady of Tinchebray. He came there in 1910. Then were built a small presbytery and a church which is also too small and hardly sufficient for the accommodation of the Catholic population. This place having been for some time the terminus of the line, was growing very fast and on the occasion of his first pastoral visit there, April 23rd, 1911, the Bishop of St. Albert administered the sacrament of Confirmation to 105 persons.

The Sisters of Wisdom having consented to open a hospital in Castor, came there in October, 1911, and soon steps were taken for the erection of a fine building for the purpose. The institution is located on a convenient plot not far from the church, and it was opened without delay, under the direction of Rev. Sister St. Polixène, as superioress. A hospital at that place is a boon not only for the town, but also for all the surrounding country. Rev. Father L. Leconte has an enormous district to visit and for that purpose he has always been assisted by some other members of his congregation: Rev. Father Anciaux and others and now, 1914, by Rev. Father P. Renut and Rev. Father T. Roncy.

Amongst the places visited we may mention: Halkirk, Gadsby, Botha, and Erskine on the west; Coronation, Throne, Veteran, Loyalist, and Consort on the east; Lorraine, Lindville, N.-D. de Savoie, and Tinchebray on the north, in the direction of Battle River; Hannah, Sounding Creek, Foreman, Garden-plain, Leo, Ingleton, Ewing and many others.

For two of these places Rev. Father Leconte has succeeded in securing a sum of \$500 for memorial chapels, from the Church Extension society of Canada. These are:

##### 1.—*Halkirk. (Church of St. Peter).*

The church at Halkirk was built in the course of last year, 1913, and has been fully furnished with altar, vestments and sacred vessels by the Ladies Auxiliary of the Church Extension. This was valuable assistance to a new mission for which everything has to be provided. Of course outside of the donation of \$500 from the Church Extension, the people had also to contribute for the completion of their church; so that the church, now completed, represents a value of at least \$1,800.

##### 2.—*Consort. (Church of St. Andrew).*

The gift of \$500 from the Church Extension for a memorial chapel at Consort has just been received; it is a donation from Miss E. M. Behan, in memory of her two brothers. The church is to be built immediately and will be called St. Andrew's.



REV. FATHER LACOMBE, O.M.I.  
The Black Robe Voyager.

## 9.—THE PARISH OF ST. ANN OF THE PLAINS. (TROCHU).

Trochu is not on the C. P. R. line, but on a branch line of the G. T. P. from Edmonton to Calgary, via Tofield; but as it is situated in the district entrusted to the Rev. Fathers of Tincchbray, we will give an account of it at the present time, in order to dispose of all these missions confided to that religious order.

Trochu is like Red Deer, a parish transferred to the Rev. Fathers of Tincchbray, "titulo perpetuo." The name of Trochu is from the well known General Trochu who was in command at Paris, after the commune of 1871. A nephew of his had just settled in this district and several French officers and other French families had congregated there. There were amongst others: Mr. Ekenfelder, Mr. Theodoli, Mr. Figarol, Mme Butruille, Ctesse de Cathelineau and other members of the family. A company had been formed under the name of The St. Ann Ranch Co., a creamery had been organized and the little colony seemed full of hope and enthusiasm.

The St. Ann Ranch Co. gave a town lot for a church site. The church was built in 1907. Rt. Rev. Bishop Legal went, about that time to visit the parish. He was met at some distance from the little town and driven "à la Daumont" by three spans of gray horses, and a full artillery equipage. No Governor-General had ever been driven in such grand style across the prairies of the West. The church was solemnly dedicated on the 23rd of July, 1907, under the name of St. Ann of the Plains. The St. Ann Ranch Co. had also advanced the sum of money needed for the construction of the church. This church when blessed was far from being finished and daylight could be seen through the walls, which were only of one plight of boards.

The congregation of the Rev. Fathers of Tincchbray were given also by the same company two town lots adjoining the church and thereupon they built a small presbytery.

Rev. Fr. P. Bazin had been in charge of the parish from the beginning. After a few years he was able to replace the primitive house used as a presbytery by a more substantial residence.

In 1909 the question of a hospital for Trochu was seriously considered and by the end of the year the Sisters of Charity of Evron who had assumed the work, were already on the spot. They immediately commenced their work of charity in a temporary building, the old boarding house generously lent by the St. Ann Ranch Co. The first superioress was Rev. Sister M. Recton, destined to be the first Mother Provincial of this Sisterhood in the North-West of Canada.

Soon steps were taken for the erection of a permanent hospital on a fine site donated by the company, and in 1911, on the occasion of another visit from the Bishop of St. Albert the hospital-convent, now a large and substantial frame building, was ready for occupancy and solemnly blessed. There still remained the veneer to be applied on the outside. This has been done since and this veneer made of small cement blocks gives to the whole institution a monumental appearance.

Rev. Father Bazin, since the last chapter of the order of the Fathers of N. D. de Tincchbray, August, 1913, has been appointed superior of all the members of said congregation residing in the west of Canada. He had prepared, during the fall of 1913 for an early start, in the spring of 1914, on the building of another and larger church, the first one having become quite inadequate to the needs of the population. The excavation had been taken out, but on account of the business depression which has made itself felt, it has become necessary to postpone the undertaking.

## 10.—THE PARISH OF ST. FRANCIS XAVERIUS. (CAMROSE).

Now coming back to another branch of the C. P. R., starting from Wetaskiwin, we find, 25 miles east of the last named town, Camrose.



Camrose had been visited from Wetaskiwin by Rev. Father F. Van Wetten of the order of the Premonstratensians. Before the erection of a church, the religious services used to be held at Mr. F. Adan's residence, where the priest, whoever he was, was sure to receive a hearty welcome. When the town was first organized Mr. F. Adan gave one acre of land for the church and the Episcopal Corporation bought three more acres.

During the year 1909, Rev. Father F. Van Wetten managed to build a good and substantial church which was duly blessed by Bishop Legal on the 12th of December of the same year and given the name of St. Francis Xavierius.

Since then the parish has been regularly visited, a couple of times every month; but it has not been possible, so far, to establish a resident priest.

Camrose seems, however, to be destined to grow into a large city. The C. N. R. company has another townsite, at some short distance from the actual town, and there is its station on a subdivision called Noyen and belonging to Mr. René Lemarchand, of Noyen, France.

The G. T. P. branch, from Edmonton to Calgary also passes through the town which is consequently quite a railway centre already, and cannot fail to become a very important town.

#### 11.—THE PARISH OF ST. MARK. (DAYSLAND).

Daysland is a station situated 52 miles east of Wetaskiwin on the branch of the C. P. R. going east to Winnipeg via Saskatoon. There are as yet only about six or seven Catholic families, and the place had been originally visited from time to time by the Rev. Oblate Fathers of the German colony of Spring Lake, eight miles to the south.

In the course of the year 1907, the Bishop of St. Albert acquired from Mr. Day, the founder of the town, three blocks of land for the sum of \$1,000. One of these blocks was destined for a hospital under the management of a religious community of nuns. The Rev. Sisters of Providence, from Kingston, had assumed this work and they arrived early in the spring of the year 1908. Having taken up their temporary quarters in a private house, they soon began the erection of the permanent hospital, which was completed in the course of the year.

The hospital, although not very large, is equipped with all modern improvements and can accommodate about twenty patients. It is a fine and substantial building of solid brick and easily the best structure to be found in the town.

At the same time as the hospital a small church was also erected on one of the blocks, in front of the hospital with a room adjoining, for the residence of the priest. The bishop of St. Albert advanced the sum necessary for the building of the church, viz. \$1,000, and the church was solemnly blessed on the 25th of April, 1909, and given the name of the Apostle and Evangelist St. Mark.

Rev. Father F. Van Wetten, order of Premonstratensians, was appointed, from the beginning, parish priest, and chaplain of the hospital, with the added duty of visiting the large district north and east of Daysland.

Rev. Father Van Wetten having started for a trip to Europe, in June, 1909, his place was filled by Rev. Father F. X. Teck, O. Proem., who remained there until March, 1914, when Rev. Father Jos. Mölders came to take charge of the parish and of the district.

Rev. Father Mölders attends to the following missions along the line of the railway: Strome, Killam, Langheed, Hardisty, Amisk, Nilrem, and tries to hold religious services, in each place, a couple of times every month.

Strome is the most important of all these ports. A church had been built there, and it was solemnly blessed on the 30th of May, 1910, and called St. Joseph.

## 12.—THE PARISH OF ST. BONIFACE. (SPRING LAKE).

The colony of Spring Lake begins about 50 miles east of Wetaskiwin. Its existence scarcely dates back further than ten or twelve years. At that time there were only a few families scattered on this lonely tract, and it was no small affair for them to go for provisions to Wetaskiwin or to some other point on the Calgary and Edmonton branch of the C. P. R. In fact it required a journey of about 70 miles across a country which had no roads laid out.

At the beginning of the year 1904 the construction of a railway running from Wetaskiwin and going in an easterly direction to Winnipeg was assured, and this gave an importance to this part of the country to which new colonists flocked. Some German Catholics, coming principally from Minnesota and Dakota, turned their steps toward Spring Lake and scattered particularly over four townships. The centre of the colony where the first post office was established, was in the neighborhood of a charming little lake, whose ever fresh and limpid waters are fed from numerous springs, whence the name of Spring Lake. These Germans were not Catholics in name only. They desired a priest, and if possible, one of their own language. His Lordship, Bishop Legal, of St. Albert, before whom they laid their request, was not at once able to accede to it, but he arranged that they should be visited from time to time by Rev. Father Beillevaire, who, in spite of his ignorance of German, knew how to gain the confidence and affection of these good Catholics.

However, in 1905, Rev. Fr. W. Shulte was entrusted with the charge of organizing the parish of Spring Lake. On his arrival he had everything to do. There was neither a church nor a priest's house. At the end of three years, by dint of persevering efforts, he had succeeded in erecting a good church and a small dwelling house. The church is a good-sized building of wood, with a stone foundation. It could not be fully completed, but such as it was it was looked upon as an important edifice.

Meanwhile the German population of Spring Lake and the neighborhood steadily increased and several centres were formed on different sides. Rev. Fr. Schulte was no longer able to do the work alone, and in March or April, 1906, after Easter, Rev. Fr. E. Nelz, a recent arrival from Germany, was sent to him as his companion. In the autumn of 1907 the staff was changed. Rev. Fr. Schulte was called to be the assistant to Rev. Fr. Lemarchant at the new parish of the Immaculate Conception at Edmonton, whose population numbers many German-speaking Catholics. He was replaced by Rev. Fr. J. Seltmann, who hitherto had been in charge of the missions of Banff and the Rocky Mountains.

Rev. Fr. Nelz was also called away to Pincher Creek to serve a little German mission on the Kootenais River, and he was replaced by Rev. Fr. Bieler, who had recently arrived from Germany, October 1st, 1907.

Rev. Father Seltmann succeeded in completing the church, in the course of the year 1912. A beautiful statue of the Sacred Heart surmounts the high altar; two side altars have been provided, with two confessionals, a communion rail and a gallery for the choir.

The tower has been completed with a strong and elegant steeple. The bell also was provided and was solemnly blessed by the first pastor of the diocese, Rt. Rev. Bishop Legal, on the 26th of May, 1912.

A new presbytery also had been built in 1909, and completed in 1913, but by an unfortunate fire which originated from defective pipes, the whole building was completely destroyed, on the 29th of January, 1914. The church, however, was saved.

The population of Spring Lake is now about 550 souls, but the whole German district is already large enough for two new parishes which have no resident priests as yet, but are attended to from Spring Lake. These are:

1. *St. Peter*, whose church was blessed on the 31st of May, 1910, and 2. *Wanda*, also provided with its church. There are three Catholic schools in the district of Spring Lake and these schools are regularly visited, every week, by the priests from Spring Lake.

After the destruction of the presbytery a building, which is intended to be the sacristy, was built by the side of the sanctuary of the church and is used as a resident, for the present. Rev. Father Schultz, O.M.I., who had been assistant to Rev. Father Selmann, since December 1911, has been obliged to go and take the place of Rev. Father A. Forner, at Rosenheim.

### 13.—THE PARISH OF ST. NORBERT. (ROSENHEIM).

Not far from the eastern limit of the diocese there are three other parishes or missions, provided with their churches: Cadogan, Provost and Rosenheim. The priest resides at Rosenheim, although this place is some 8 or 10 miles south of the railway.

Rev. Father A. Forner, O.M.I., has been, for many years, in charge of this district, and especially of the mission of Rosenheim which is more important than the others, being a compact German settlement. The church or rather house chapel, at Rosenheim, was built in the course of the year 1909. The 2nd floor of the house is used as a church for the parish.

Cadogan and Provost have their own churches and are attended to from Rosenheim.

*Cadogan* church is dedicated in the name of St. Joseph; all the expenses have been paid, and there is no debt on the church.

*Provost* church has not been blessed as yet, as there remains a large indebtedness on the building, some \$1,500. This shows that it is not safe to allow the church committees a too free a hand, because they are liable to incur heavy expenses, and then leave all the worry for the priest.

South Rosenheim is another German colony, which has caused some trouble to the priest, by reason of their reluctance to submit to the rightful authority.

In May, 1914, Rev. Father Forner started for a trip to Germany, and has been replaced by Rev. Father Schultz, O.M.I.



## CHAPTER VI.

## Recent Parishes and Missions

### ON THE C. N. R.

## I.—PARISH OF OUR LADY OF ANGELS.

## (FORT SASKATCHEWAN).

When the Franciscans came to this diocese, in 1908, it was intended that they would have their principal monastery at Fort Saskatchewan which seemed at the time the most advanced and promising town, outside of Edmonton. These expectations, however, did not materialize, as Fort Saskatchewan, then the seat of a large detachment of the R. N. W. M. Police with extensive barracks has not grown to a very large extent. It is only eighteen miles distant from Edmonton on the C. N. R. line going east, and the larger city has evidently proved to be too near to the smaller town and has attracted all business to itself.

Edmonton having developed beyond the most sanguine expectations it had become necessary to organize new parishes and it was thought advisable that the main monastery of the Franciscan Fathers should be located in Edmonton where they could be more easily reached from everywhere, to be applied to for sermons, retreats, or other religious works.

However, they did not want to completely abandon the Fort, which had been their first mission in this country, and, in the course of the year 1909, they kept busy in order to build there a spacious and commodious church. The church was soon built of solid brick, on one acre of land granted by the Government from the police reserve. It is complete with a tower and an elegant steeple, and is, by far, the most conspicuous of all the churches of the town, where there are a goodly number of them. It was solemnly blessed by Rt. Rev. Bishop Legal, on the 8th of May, 1910, and has received as titular name "Our Lady of the Angels."

An attempt had been made, at the same time to organize a Catholic separate school district, but this only resulted in showing the strength of the Orange organization of the town; the attempt was frustrated, on account of some irregular proceedings.

The parish of Fort Saskatchewan has continued ever since to be served from the monastery at North Edmonton by some of the Fathers in succession, viz., Rev. Father Simon, Rev. Father Hilarion, Rev. Fr. Boniface and others.

Besides the town of Fort Saskatchewan the Rev. Franciscan Fathers also look after the spiritual welfare of many settlers scattered in the whole district surrounding Fort Saskatchewan.

Rev. Father Martin, O.F.M., visits regularly Cookville and Myrtle Creek, Pine Creek, Red Water, Chipman and Ross Creek, Lamont and Scotford.

Rev. Father Denis, O.F.M., until June, 1914, was in charge of numerous Polish stations, viz., Krakow, Wostok, Skaro, Mundare, Egremont, Waugh, Chayly.

## 2.—THE PARISH OF ST. MARTIN. (VEGREVILLE).

Towards the month of May, 1894, some families in Kansas, hearing of the Canadian Northwest, decided to come and found a new parish. To avoid difficulties and vexatious delays, they arranged to send ahead some persons of trust who should choose the site of the future Canadian centre. These were Messrs. Joseph Poulin and Benoit Tétrault. At St. Boniface these gentlemen met Mr. Martin, a surveyor, who had recently been sub-dividing on behalf of the government the region of the River Vermilion, to the east of Edmonton. He spoke to them with enthusiasm of this part of the country, putting before them a statement which has since become celebrated in the district: "This valley is the veritable garden of the Northwest." At Calgary the deputation was increased by the addition of a new member, Mr. Theodore Thérout, and it arrived at Edmonton on the 22nd of March. They then started on their way to the River Vermilion, but the bad state of the roads hindered their project. They were so enchanted, however, with the quality of the lands through which they passed that they succeeded in persuading the other intending settlers to come also. The rest arrived at Edmonton on the 4th of April, and there they met the Abbé Morin, who was then the colonization agent for the diocese of St. Albert, and who decided to accompany the courageous immigrants.

On the 18th of April they started to explore, and proceeded as far as Egg Lake and then to St. Paul des Métis, but they determined to settle in that place which Mr. Martin had called the "Garden of the North-west." The Rev. Fr. Morin planted a little flag on the selected place and then they returned to Edmonton for their baggage. On the 29th of April all the party assisted at a mass celebrated by Father Morin and then they departed, accompanied by the good wishes of numerous friends. It was on the 2nd of May that they arrived at the site chosen, where the little flag was still waving. The first comers settled on Townships 51 and 52, Ranges 14 and 15, West of the 4th Meridian.

It was a country that had been uninhabited. It was about 70 miles east of Edmonton and all this space was still uncultivated and unpeopled. The first thing they did was to make sure of a suitable place for the erection of a church, for already they foresaw in the near future a flourishing Canadian parish. But the new settlers did not arrive as quickly as they had calculated. They had still some trials, disease and loss of animals. They became partly discouraged. The first labors were undertaken on the 19th of May. They sowed oats, barley and vegetables, but the cultivation of wheat did not commence until much later, in 1897. It was sown in April and succeeded very well.

To the names of the first French Canadian settlers mentioned above, we must add those of other nationalities: Messrs. August Hartman, John and James Stanton, who arrived a little later, and can be equally placed among the number of the pioneers of Végreville.

It was on the 14th of June, 1894, that the settlement had the consolation of receiving the first visit of a priest, Rev. Fr. C. Boulenc, O.M.I., then a missionary on the Lac La Selle reserve, some 40 miles north, who came from time to time to give his religious services to this good population, to celebrate mass and to give Holy Communion. There were then only ten communicants. Rev. Fr. Boulenc thus continued his visits for some years, to the consolation of these poor exiles in the midst of these vast uncultivated prairies.

In addition to these services this little, modest settlement, did not forget its religious duties, for the little journal edited by the Poulin family, notes that they recited their morning and night prayers in common, and that, on the Sundays they gathered twice to recite the Rosary.



The second visit of a priest was that made by the Rev. Fr. Dorais of Notre Dame de Lourdes, who came on the occasion of the death of a child, the first victim which death had made among the settlers. Rev. Fr. Dorais stayed many days with them, and on the 5th of July, 1894, he sang the first High Mass which had been celebrated in this settlement.

The same day, Mr. Theodore Thérout, who had been a teacher in British Columbia, accepted the invitation they had extended to him of opening the first school, which they named the Catholic Independent school. Rev. Samuel Bouchard also occasionally visited the settlers. The first official census was made by the Mounted Police from Fort Saskatchewan on the 14th of August, 1894 and gave 88 inhabitants, and in the October following steps were taken to secure a post office. The name proposed was that of St. Joseph de Mazenod, but this was not accepted, the name of Végreville being chosen. This was the name of one of the old-time missionaries of this country. The post office was opened early in 1895.

The first marriage celebrated in the settlement was that of Mr. Eugène Poulin and Mrs. Philomène Minard, and took place on March 10th, 1895. The new colony was now well established, but new trials awaited it. Great prairie fires raged over the countryside, destroying the wood for building purposes and consuming the harvest. It was necessary for the Government to come to the assistance of the settlers in supplying them with provisions and seeding grain for the following year. Happily this was the end of their difficulties.

From this time their progress was so rapid and the attention that they attracted on this land was such that numerous colonists, of whom very many were Protestants, invaded the whole district. Thenceforward, Végreville became a centre of the whole valley of the Vermilion river. By it passed all the roads which ran across the great prairies of this country.

Bishop Legal visited Végreville for the first time on 30th of July, 1901, after a memorable journey across the district which was completely inundated by torrential rains. He would have turned back on the road, twenty times, except for the knowledge that there was there awaiting him a sick person needing the consolation of religion. His Lordship approved of the site that had been chosen, with a view to building a church, but he could not provide a resident priest. The colony, therefore, continued to be visited almost regularly every two weeks until 1904.

At the commencement of 1904 an event of great importance took place, for the development of Végreville from the religious point of view. After repeated applications to the Rev. Dom Paul Benoît, Superior of the Canons Regular of the Immaculate Conception in Manitoba, and to the Rev. Dom Grea, founder and first Superior General of the order, it came to be decided that an establishment should be ventured upon at Végreville, and Bishop Legal came himself to accompany thither the first missionary destined for the place, Rev. Dom. Augustin Bernier, Can. Reg. I. C.

They arrived at Végreville on January 9th. They found ready to be to let a lengthy work-shop built of unhewn logs and covered with earth whereon the weeds grew in great profusion. The building measured 14 feet in width, 30 feet in length and 6 or 7 feet in height. It was poor and mean, but it furnished three rooms, two of which communicated so as to provide the gathering place for the population on Sundays. The southern extremity was straightway converted into a chapel, and Rev. Dom Bernier undertook his work with an energy and courage ready for all emergencies.

After spring they set about organizing the erection of a chapel on the land belonging to the church. The big timber had to be carried a distance of forty miles; the finishing timber from Edmonton, a distance of seventy miles. In the month of April the chapel was standing, and however unfinished, it could, nevertheless, be used for worship and was placed under the patronage of St. Martin, the great wonder worker.



At the end of this same year, 1904, a companion was sent to Fr. Bernier in the person of the Rev. Dom J. Garnier, C.R.I.C. From this time they could engage in more regular visits to some little groups of Catholics at some distance—the Missions of St. Benoît, sixteen miles north, and Notre Dame de Mt. Carmel, ten miles to the south-east, in the district of Birch Lake.

It was to be hoped that the Canadian Northern railway line coming from Winnipeg to Edmonton would pass quite near the village which had now assumed a certain importance. There were already two hotels, two smithies, many stores, some real estate offices and two banks. But towards the month of October, 1905, it was perceived that the railroad was about four miles distant and from the place fixed for the station about four and one-half miles. We must own that it was a great disappointment that caused some confusion in the midst of this already ambitious population. There was hesitation for a time, as they wished to keep to their old place, but soon they were forced to yield to necessity and they took a resolution at once heroic and American. A little after there could be seen a dozen houses moving across the prairie. It was nearly the whole of the village of Végreville that was then being transferred to the new site chosen for the station. At the end of 1905 the railway was inaugurated. Almost immediately the population was doubled, and in a few months later the settlement was incorporated as a village.

It was the Catholic parish of Végreville that held out the longest, at the old site, but the old Végreville was being more and more deserted, and it became evident that there was nothing left to do but allow themselves to follow the current. The Episcopal Corporation then reserved twenty acres in a good location in proximity to the new town to be ready for all developments.

The former village having little by little disappeared, Bishop Legal, after having sent Rev. Fr. Leduc, his Vicar-General, to render an account of the situation, decided to remove the centre of the parish and establish it definitely at the new town. The Episcopal decision was read from the pulpit on Easter Sunday, 1906.

A house was built on the new spot, measuring 42 x 26 feet, and had to serve the double duty of a church in the upper part and a dwelling house on the ground floor. It was used even as a school house. A subscription list was immediately opened for the construction of a new church and in six weeks the sum of \$1,100 was collected. The church was begun on the 23rd of October of this year, 1906, measuring 80 x 36 feet and was sufficiently advanced to be blessed by Bishop Legal on the 16th of December, following.

But the population now asked for a convent and a hospital under the care of nuns. Rev. Fr. Bernier put himself into communication with many religious communities and went to Manitoba for the purpose, but without result. He then learned that the "Daughters of Providence," a French community of nuns, originally of St. Brieuc in Brittany, were just disbanding one of their establishments at Prince Albert. Fr. Bernier immediately approached the Sisters and it was decided that these religious should come to Végreville to found a convent there. The "Omnibus" house, of which we have spoken above, was immediately put in order to become the temporary convent and on the 14th of October, 1906, there arrived the first three "Daughters of Providence," Rev. Mother Adelaide, who was also the Provincial, and two Sisters, St. Léonard and Madeleine. At the same time the Rev. Fathers built a very small house in front of the church to which they transferred themselves.

The school district was legally organized under the name of the Separate School District of St. Martin, with classes to open in the month of January, 1907, under the direction of the Sisters and a young teacher, Miss Doyle, who had already with much success taught the former school of Végreville.

The school, commencing with twelve children, saw its numbers augmented to forty in the course of the year 1907. There were twenty-five boarders, so it became

necessary to think of building a new convent on a more spacious plan with two floors, measuring 50 x 60 feet. Operations were begun on the 22nd of August. A few days before, however, on the 11th of August, there had taken place the blessing of a fine bell. This bell, weighing 1,500 pounds, was the generous gift of one of the parishioners, Mr. Hartmann. On the day of the blessing there were two Bishops at Végreville. Bishop Pascal, of Prince Albert, had graciously replied to the invitation of Rev. Fr. Bernier. The bell was blessed by Rt. Rev. Bishop Legal, and His Lordship, Bishop Pascal, administered the Sacrament of Confirmation in the afternoon. Rev. Fr. Leduc, Vicar-General, assisted with some other priests.

The convent, begun in the month of August, was opened on the 16th of December, the anniversary of the blessing of the church. The separate school course was carried on there under the direction of Miss Doyle, engaged by the District, and by the Sisters now numbering nine. In addition to the ordinary class matters there were special courses given in religious instruction, music, drawing, embroidery, sewing, etc.

Another member of the Canons Regular of the Immaculate Conception, Rev. Father Maur Mourey had also come to help in the work of the parish. But soon after some difficulties arose in the administration of the order, and on account of substantial changes that had been introduced into its constitutions, the Holy See gave to all the members full liberty to sever their connection with it. The three reverend fathers, at Végreville, accordingly, decided to be secularized, and Rev. Father Mourey accepted another post in the province of Saskatchewan.

For some time it had been the desire of the whole population at Végreville, Protestants as well as Catholics, that the nuns should undertake the management of a public hospital. The Daughters of Providence could not accept the offer as they are rather a purely teaching order; but another community was found to take up the work. These are the Sisters of Charity of Evron, a community that originated at Evron, the native place of Rev. Father H. Leduc, in France.

The work of building the new hospital commenced in the year 1910, and progressed so favorably in the following year, that the institution was ready for opening before the end of 1911. The hospital was blessed by Rt. Rev. Bishop Legal, on the 3rd of September. It is a splendid solid brick building with a concrete basement, and equipped with all modern appliances, even to its own electric light plant. It accommodates at least 30 patients. Rev. Sister Marie Victoire was the first superioress; she has been succeeded by Rev. Sister M. Jouin with a staff of 8 sisters, and other help.

The convent attendance had also grown to more than 100 pupils, of whom there were about 60 boarders, so the building was not large enough for the classes. The basement, which had been built under the church in the course of the year 1912, was used for one of the classes. Even with this additional space there is still need for more, so that the trustees of the separate school are building, this year, 1914, a fine brick school, of six large class rooms, for the accommodation of the Catholic pupils of the district. This school should be ready about the time the classes regularly open. Rev. Mother St. Adelaide, assisted by 13 sisters and 3 lady teachers, has been at the head of this institution since its establishment.

Six months after its incorporation as a village, Végreville was incorporated as a town, and it has now a population of about 1500 inhabitants. It has many fine streets, the principal one being lighted by natural gas found inside the town limits. There are numerous important buildings, stores, banks, law offices, doctors, and agencies of various kinds. Many handsome and wealthy private residences are also to be found in the town.

The Catholic population of Végreville, at the beginning of this present year 1914, was 508, about one third of the total population; but as the Protestant population is divided in so many denominations the Catholics form the most important religious group. The Catholic institutions, moreover, are at present much more important than all the rest, and from all points of view the Catholic position is strong and assured.



Rev. Father J. Garnier having been appointed parish priest of Our Lady of Lourdes in November, 1913, Rev. Father Bernier had been left alone for some time, to discharge all the duties of pastor; in June last, Rev. Father M. Schnitzler was sent as his assistant.

One man indeed could not do all the work of the parish, as besides the services to the two religious communities of the convent and the hospital there is also a large district to be attended to, especially Lavoy, Ranfurly, Innisfree, where there are several Catholic families.

### 3.—PARISH OF THE HOLY NAME OF JESUS. (VERMILION).

This post had been visited from Végreville, but in September 1909, Rev. H. Goutier, a secular priest, was sent to attend to it, and try to organize a new parish. Rev. H. Goutier had been already in the diocese for a couple of years. He had come with his parents and stayed with them, on their farm, not far from Innisfail, where he had charge of a small group of French Catholics; when called to this post of Vermilion he remained for a few months at Végreville with Rev. Father Bernier, and soon took steps to build first a small presbytery and then a little church suitable for the Catholic population of the place. The church was built in 1910 and dedicated to the Holy Name of Jesus.

Rev. H. Goutier has remained ever since (1914) at the head of the parish and his family has come also and taken a new farm not far from the town.

Besides Vermilion, Rev. H. Goutier also looks after several other posts and missions, especially Islay, Kitscoty and Lloydminster.

### 4.—THE PARISH OF ST. ANTHONY. (LLOYDMINSTER).

Lloydminster is a town situated just on the boundary line of the two provinces of Alberta and Saskatchewan. In fact the eastern half of the town is in the province of Saskatchewan, while the western half is in Alberta. The foundation of this town is due to a party of Englishmen who had come, under the direction of a certain Mr. Barr, and was known as the Barr Colony. These people had to undergo severe hardships, coming without any experience of this country and not in the least prepared for the new kind of life they had to pursue. The winter, after their coming was particularly trying for them. They lacked everything, and the government had to provide for them shelter and provisions. A good many went back to England, but the majority stayed, and in spite of all difficulties they began to thrive and prosper.

The few Catholics amongst them were too poor to go to the expense of building a church. Fortunately a grant from the Church Extension society of Canada made the building of the church possible. This was a gift of \$500 for a memorial chapel, from Mr. Hirst, in memory of his son Anthony, and the church was duly called St. Anthony. It was built in 1910; and this parish is regularly visited from Vermilion by Rev. H. Goutier.

### 5.—THE PARISH OF TAWATINAW.

Tawatinaw is a new place on the C. N. R. line, from Edmonton to Athabasca Landing, about 35 miles south of the last named place. In the course of 1913 a number of Catholics had located about there and in the surrounding district, and they petitioned to have a resident priest. The priests of the congregation of the Sacred Heart of Jesus, having had their number increased by three new arrivals from Europe,



it became possible to commission one of said congregation for the organization of the new parish. Rev. Father Jos. Huet, S.C.J., was therefore entrusted with the task. He began to visit the locality in the summer, about June, and soon after, July 1914, he started the work of building a little residence and a church on a piece of land donated by Mr. Pomerleau. Brother Berger of the same congregation will do most of the work, saving thereby much of the expense.

#### 6.—THE PARISH OF ST. GABRIEL. (ATHABASKA).

The Mission at Athabaska Landing now called simply, Athabaska, is situated on the southern banks of the Athabaska river, about 95 miles north of Edmonton, and near the northern boundary of the Diocese of St. Albert. Owing to its geographical position it enjoys a certain importance from a commercial point of view. It is the gate of the northern district of the Athabaska and the MacKenzie rivers and the thoroughfare not only of missionaries, but also of prospectors, traders and fur hunters, who are making for these regions, as well as farmers and ranchers who seek these unsettled wilds for the chance of securing vast tracts of land for themselves.

The mission dates back mainly to the time when the railway, after reaching Calgary, was about to be extended to Edmonton, and there had been opened a wagon road from the latter place to the landing on the Athabaska River. This was about 1891, although there had been some few people settled there before that time. Since then the mission has only been visited at irregular intervals. It is true that the missionaries going to their northern posts passed through the Landing, but anxious to reach their respective missions as soon as possible, they made their stay as short as possible. Rev. Father Husson, the Procurator of the Northern Missions, has passed through oftener than anyone else, but obliged to attend to his numerous duties, he has had to confine himself to the more urgent parts of the missionary work. Bishop Clut, Bishop Grouard and Bishop Breyant have been seen here several times. Some of the St. Albert fathers have also paid flying visits to this remote post, but these casual visits could not produce any remarkable results.

In April, 1903, the Athabaska Landing Mission received the pastoral visit of the Bishop of St. Albert for the first time. Since then it has been attended to more regularly. In September, 1905, Rev. Father P. Beaudry, O.M.I., who had already visited the place several times, was placed in charge of the mission. The necessity of building a church for the whole Catholic population had frequently been spoken of and steps were now taken in earnest toward that effect.

Ten lots were secured at a very reasonable price from the Hudson's Bay Company on the western side of the surveyed plot and the little church, 48 x 26 feet, with an adjoining vestry 18 x 14, was erected in 1906 on this beautiful location overlooking the river and the valley. Thanks to the generosity of the people, Protestants as well as Catholics, the necessary funds were collected to meet the expenses. Within three weeks the church was sufficiently advanced to be fit for religious service. Since then it has been provided with a fine bell, an organ, and all other requisites for solemn services, so that St. Gabriel's church, as it is called, is generally crowded on Sundays.

The Rev. Father P. Beaudry, O.M.I., was the one who devoted his energy to the work of organizing the parish of Athabaska Landing. After building the church in 1906, he built a small presbytery adjoining the church in 1908.

In this same year 1908 the community of the Sisters of Providence of Montreal had come to establish a new hospital. They began their noble work in a boarding house belonging to Mr. Isaie Gagnon, who has always shown his interests and devotion to the good of the parish and all charitable work. In the meantime the selection of a convenient place for the permanent hospital was receiving the attention of priest and people. One site, on the declivity, across the Tawatinaw Creek was at first considered, but it seemed

to be too far away from the centre of the town; so that, finally, it was decided to accept the offer of the Hudson's Bay Co., which was willing to let, on a long lease, a very fine location on the block just above the church property.

There, after many difficulties had been disposed of, the hospital was built and regularly opened in the course of the year 1910. Rev. Sister Sosthène, the first superior-ess, has been since succeeded by Rev. M. Héloïse.

In 1909 the Bishop of St. Albert had paid a visit to the Landing, on the 12th of May, to administer the sacrament of Confirmation and, on this occasion, he blessed a new bell for the church.

Rev. Father A. Desmarais who succeeded Father Beaudry soon had to enlarge the church to double its former size, and also to improve the presbytery in many ways. He is still in charge of the parish, 1914, and is obliged to divide his energy for the good of all the people, between the town proper and the surrounding district, especially for the Catholic settlement at Lake Baptiste, fifteen miles from Athabaska Landing (140 souls) and at Pine Creek (115 souls).

At Athabaska Landing there is an important Post of the Hudson's Bay Company, and steamboats are loaded here to ply on the Athabaska. There are stores, hotels and many places of business. The permanent Catholic population, apart from its floating element, is not very large. It is composed of French, Irish and Half-breeds. But, at times, when the boats are getting ready to start on their northern trips, or when they come back laden with their precious furs, which have been procured by trading the goods of civilization there is quite an exhibition of activity and bustle. Within a radius of about ten miles around the little town, there are to be found about 260 Catholics.



## CHAPTER VII.

## Recent Parishes and Missions ALONG THE G. T. P.

### I.—PARISH OF THE HOLY NAME OF MARY. (VIKING).

When the priests of the Sacred Heart, a congregation having its mother-house at St. Quentin, (France) came to this country, it was decided to give them the mission of looking after the spiritual interests of the Catholics scattered along the line of the Grand Trunk Pacific, which had been the last arrival of the Railway Companies heading for Edmonton.

The Rev. Fathers, three in number arrived on the 24th of July, 1910, and they were immediately put in charge of the two posts of Viking and Wainwright. There was no church nor church property at either of these points, but the Bishop of St. Albert took immediate steps in order to secure at least a few town lots at several of the stations along the line.

Rev. Father E. Steinmetz was to look after the Catholic population at Viking. He came there on April 15th, 1911, and, without delay, encouraged the people to build their own church, but being busy himself, at the same time, with his presbytery he left too much of a free hand to his building committee, and this is another instance showing that these lay committees must always be closely controlled. The committee went forward much beyond the means that they had at their disposal. The church cost over \$2,300, only half of that sum being provided for; and it has not yet been possible to pay off the debt. The building of the church took place during the summer of 1912, and that of the presbytery proceeded at the same time. It was too much indeed, for the small congregation. The presbytery is small but neat and convenient; the church dedicated to the Holy Name of Mary is not finished.

The episcopal visitation of the parish took place on the 8th of July, 1914, and the Archbishop was pleased to see that an assistant had been given to Rev. Father Steinmetz in the person of Rev. Father Koolen. There is indeed a vast district to be visited and there is plenty of work for two zealous missionaries. These are the outposts:

- 1.—*Tofield*. There is here a church site provided but no church as yet;
- 2.—*Holden*, without any church, but visited from time to time;
- 3.—*Our Lady of Mt. Carmel* which is an old mission formerly known as Birch Lake and visited by Rev. Father Boulenc or other missionaries of Saddle Lake Reserve, and, later on, by the priests from Végreville. There are here 40 acres of land secured from the government for church purposes and a little church built thereupon, where divine service is held once in a while.
- 4.—*Prague* is a little mission of Bohemian Catholics, settled here for quite a number of years. The little church which had been burned down has been rebuilt. The mission was visited, at first, from Daysland by Rev. Father F. X. Teck; now it is visited from Viking.
- 5.—*Mance* is a new settlement started by an agricultural society of French speaking Catholics, only 3 miles from Viking.

## 2.—THE PARISH OF WAINWRIGHT.

Wainwright had been intended at first to be the headquarters of the priests of the Sacred Heart, and their superior, Rev. Father E. Gaborit resided here, for some time, before he took up his residence at Elm Park, Edmonton. The Rt. Rev. Bishop of St. Albert visited the place on the 11th of August, 1910, only a few weeks after the arrival of these missionaries and when they had their temporary residence in a private house rented for the purpose.

The Bishop secured a plot of land a short distance from the town in the neighborhood of the public school, and there was soon built a temporary dwelling to serve as a house-chapel, the upper floor being used for the purpose of the church. The first winter passed in this house, which was as yet unfinished, was quite severe for the newcomers. There also they received the visit of their Superior General the Very Rev. Father Dehon.

Rev. Father G. Carpentier was placed in charge of the parish, when Rev. Father Gaborit left in the course of the year 1911, to take up his residence at Elm Park, and he has remained at the head of the parish ever since.

Wainwright although a divisional point of the G. T. P. has not been growing as fast as was expected; the number of Catholics especially has not very materially increased for the last three years.

Father Carpentier is now assisted by Rev. Father Lemaire and will be in a better position to visit a few other posts, as: Kinsella, Irma, Heath and Edgerton, where there are a few Catholic families.

## 3.—THE PARISH OF THE SACRED HEART. (CHAUVIN).

Chauvin is the most eastern station but one, on the G. T. P., in the limits of the province of Alberta. The settlement has been formed by a certain number of French speaking Catholic families, which had come from Morinville and even from St. Albert, in order to secure homesteads. Very likely some of them will sell out when they have received the patents of their homesteads. Yet while they remain there, they must be looked after, as to their spiritual welfare.

Rev. Father Albert Soyer, although not a priest of the Congregation of the Sacred Heart is, in some manner, affiliated with them. While residing with them, at Wainwright, he was given the task of visiting the Catholics of Chauvin, and, late in the year 1911, he managed to build a house chapel, divided in two, on the ground floor, one part being used as the chapel and the other as a dwelling. The Archbishop of Edmonton visited the primitive mission in 1913 and found everything simple and modest indeed, but in good condition.

## 4.—MISSION OF EDSON.

Edson is a divisional point on the main line of the Grand Trunk Pacific, going from Edmonton to the mountains and eventually to the Pacific coast. The stations, on the line, have not as yet developed to a great extent. There are no important towns and only one missionary has been a constant traveller for a couple of years, to visit the few Catholics settled all along the line. Rev. Father P. Beaudry, O.M.I., was this missionary engaged in this extensive work, on a distance of about 251 miles, to Yellowhead pass, the limit of the archdiocese and the boundary line between Alberta and British Columbia. He has even proceeded as far as Fort George, as there was no other missionary to take up the work in B. C.

Yet, in July, 1914, Rev. Father L. Culerier, O.M.I., was also appointed to visit part of the line of the G. T. P. There is only one church built on this long stretch, at Edson. It is dedicated to St. John the Baptist. It is intended to build another one, as soon as possible, at Jasper, the second divisional point west of Edmonton.



VERY REV. FATHER H. LEDUC, O.M.I.  
Vicar General of the Archdiocese of Edmonton, Alta.



## CHAPTER VIII.

# POLISH MISSIONS

From the year 1892 or 1893 it became evident that an immigration movement was being inaugurated from the central regions of Europe towards the Canadian Northwest. Those from these countries who had already come into the United States to work in the coal mines or on the new railroads in course of construction, had doubtless sent information to their native places. Then, too, after 1896 the colonization policy of the Minister of the Interior, the Hon. Clifford Sifton, had favored the coming of these immigrants.

In 1895 and 1896 there was already quite a numerous contingent of these newcomers established east of Fort Saskatchewan, and in all the region bounded by the curve made by the river up to Victoria and even beyond. These people came for the most part from Galicia, a province of ancient Poland, made over to Austria.

There were also among them some Germans, Hungarians, Bohemians, Slavs, Roumanians, Bukovinians, etc. From the point of view of their religious classification, these people can be arranged in three great categories: Roman Catholics, Greek Ruthenian Catholics (united to Rome or Uniates), and Greek Orthodox Schismatics. The Poles, properly so called, are, as a people, all Roman Catholics of the Latin rite. The Ruthenians, all coming from Galicia, are also exclusively Catholics in union with Rome, but with a special rite which is almost identical with the Greek rite, save that the liturgical language is not Greek, but the Ruthenian, an ancient Slav tongue which is no longer in use except in the offices of the church.

The Bukovinians and Roumanians are generally schismatics, but they do not belong to the Russian Schismatic church and to the Holy Synod of St. Petersburg.

These groups of Catholics established in this part of the country had no resident missionary in their midst before the year 1898. They were, however, visited very frequently by some of the missionaries of the diocese, whom they received willingly, and towards whom they showed themselves, from the start, full of deference. These missionaries were Rev. M. E. Dorais, parish priest of Notre Dame de Lourdes, near Fort Saskatchewan, and Rev. Father G. Nordmann, who could make himself understood by many, while speaking in German.

From 1897 Bishop Legal, then coadjutor of the Diocese of St. Albert, made many visits to the colony and these were a source of consolation for these people who are very religious and have a very lively and demonstrative faith. The services were held, as they had not yet built a church, sometimes in private houses and at other times in a school house, at Limestone Lake.

## 1.—THE POLISH MISSION OF KRAKOW. ST. CASIMIR.

In the year 1899 Bishop Grandin accepted in his diocese a Polish Ecclesiastic, the Rev. Francois Olczewski, who devoted himself to the missions in this country. Fr. Olczewski had taken his philosophical and theological course at Turin with the Salesian Fathers of Dom Bosco. He passed successfully through all the degrees of the

ordinations and was ordained to the priesthood by Bishop Grandin at St. Albert on the 6th of January, 1900. He was then entrusted with the duty of visiting the Polish and Galician settlements of all this region to the east of Fort Saskatchewan.

He made his headquarters in the very centre of all this population in a place which has since taken the name of Krakow about 55 miles from Edmonton. In thus choosing a familiar name they were desirous of consoling themselves with the remembrance of their far off fatherland. However, it must be stated these people seemed from the beginning imbued with great courage and determination, to make for themselves definitely a new fatherland in these far off regions of Canada.

Rev. Fr. Olczewski threw himself with ardor into his task. Journeying constantly through this almost impenetrable country, where the roads were not as yet laid out or practicable, he had to endure very great privations. For many years, being deprived of all comforts, even the most elementary nature; struggling against difficulties without number, and even at times running the greatest dangers, sometimes lost on the road in the depth of winter or imperiled in the deep and flooded rivers in summer. In spite of his zeal and courage, he was not always accorded the respect and marks of gratitude due to him.

Meanwhile he did not lose courage, but with that tenacity of purpose which is so characteristic of the Polish nation, he worked on with constant persistence at the organization of the missions. For many years he was the only missionary to visit also, from time to time, the groups of Poles established on the C. P. R. line from Cochrane to Laggan, and in other parts of the diocese.

#### 1.—St. Casimir at Krakow.

Soon after his arrival, Father Olczewski succeeded in obtaining a good sized piece of land and he was able to erect a fairly large house which would serve as his dwelling and the provisional chapel in which to gather those of the faithful who were not too far away. In 1907 an unpretentious church, larger and more convenient, was completed at Krakow. The former church was now used as a private chapel. The new church was dedicated to St. Casimir, patron of Poland.

#### 2.—OUR LADY OF GOOD COUNSEL, AT SKARO.

Even before the building of the church at Krakow, another chapel had been erected near Skaro, and was blessed by Bishop Legal on July 5th, 1904, under the title of Our Lady of Good Counsel. One of the neighbors, Mr. Utculak, gave for the purpose three acres of land.

#### 3.—ST. JOHN OF KENT.

A little farther, at a distance of six miles, another chapel was also erected on forty acres of land obtained from the government. It was dedicated to St. John of Kent on the 18th of December, 1906.

#### 4.—THE ASCENSION OF OUR LORD.

A fourth church has been built more to the east in the Beaver Lake district, to be the centre of a new Polish parish. It is dedicated to the Ascension of Our Lord.

Finally, a fifth chapel has been established for the Poles on the road leading from Edmonton to Athabasca Landing, in the district of the little Vermilion of the North. There are still many other posts which call for the visit of a Polish priest every month or every two months.

The day of the inauguration of the chapel of Our Lady of Good Counsel at Skaro, also marked another important event. Some Polish young ladies had for three years sought to be allowed to consecrate themselves to God and to devote their services to the teaching of the young. This was not without need, for in all this vast district the visits of the priest were necessarily rare, and the schools that had been established at great intervals were in Protestant hands. Their petition was granted and on this day, July 5th, 1904, the first three novices received the holy habit of a Religious from the hands of Bishop Legal, taking the name of "Auxiliaries of the Apostolate." These were Anna Weronika Chamulka, Anna Arsenia Dziwinka and Wiktoria Franceszka Wachowicz. They had left their homes toward midnight and had travelled the rest of the night to be present in the morning at the blessing of the little church. Nor did their fervor abate. After the ordinary trials of the noviceship these first to be admitted pronounced their vows of religion and others joined them.

They prepare themselves for their mission of devotion to the children of their own nationality by silence, prayer, study and by privations of every kind. Some of them have already opened a little school at Krakow, meanwhile others are preparing for the same work while following the course at the Catholic school at Edmonton. The day is not far distant when their co-operation will be valuable and efficient.

By the end of the year 1911 Rev. Father Olczewski, with his little community of Sisters, passed to the diocese of Crookston, U.S.

#### 5.—PARISH OF ST. STANISLAS.

#### ROUND HILL or LAKE DEMAY.

Rev. Fr. Olczewski, however, was not alone to visit the Polish missions of the diocese. Rev. Fathers Albert and William Kulawy, brothers, both Oblates of Mary Immaculate, had been sent to Canada to look in a special manner after the interests of the new Polish colonies. They had truly a vast field for their apostolic zeal, the Great Lakes on the east, and the Rocky Mountains on the west, being the boundaries. Although devoting most of their time to their new parish in Winnipeg and the many Polish stations in Manitoba, they paid occasional visits to the North-west and to all the new settlements of their countrymen.

But in the year 1903, another brother of the two last named, Rev. Fr. Paul Kulawy, O.M.I., was sent to remain in the diocese of St. Albert, and in January, 1904, he began to visit the settlement of the Poles located near Lake Demay, which had been visited before by Father Olczewski.

Lake Demay is situated about twelve miles north-east from Camrose. The name, Demay, which should be Lemay, comes from a French priest, Father Lemay, who some eighteen years ago, had selected this land for a French colony. But the land was not surveyed as yet, and it became necessary to postpone the scheme. Father Lemay, having gone to British Columbia, died there, and the project of the new settlement collapsed with him.

In the year 1902 some Polish and Ruthenian families came to this part of the country from Sandy Lake, where they had found farming almost impossible. The country around this little lake appealed to their taste and with new-comers from Austria they started the actual settlement.

We find Father Paul Kulawy attending this mission, now from Edmonton and again from Calgary. These long distances, however, were a serious drawback, and the increasing population in the hope of securing the ordinary residence of their priest decided to erect a priest's house, which is a roomy, two-storied building. Fr. Paul Kulawy, from that time on could devote more time to this mission. A large stable, having accommodation for eight horses, was soon added to the presbytery, but what is more



extraordinary still, a handsome church has been erected there within the short space of a year. The building is beautifully located, commanding a splendid view of the lake and its surroundings. The church, although not quite finished inside, is completed on the outside, with its tower and its long, tapering and elegant steeple, which had not long to wait for the bell destined for it.

The blessing of this new church on Sunday, the 7th of July, 1907, was a grand occasion. On the previous day Bishop Legal and the visiting priests were met at the C. P. R. depot at Camrose by a large delegation of young men, all mounted and bearing emblems of their patriotism and belief. They were to make a body guard for the Bishop as far as Lake Demay.

We find in the "Camrose Mail" the following brisk description of the ceremony which took place the next day: "On Sunday, amidst all that bespoke of dignity, enthusiasm and devotion, the Catholic church at Lake Demay was solemnly blessed by the Rt. Rev. Bishop Legal, of St. Albert, assisted by the Rev. Vicar of the Oblates, Father H. Grandin, nephew of the late Bishop of the same name, who has gone down into history as the first Bishop of the North-west. At eleven o'clock the ceremony of blessing the new church took place. . . . . The church was nicely decorated in the interior and outside emblems of patriotism and devotion were in evidence on every side. . . . . There were forty-five persons confirmed, showing in a measure, the good work that Father Kulawy is doing in the parish."

On the 18th of August, during the absence of Bishop Legal, His Lordship, Bishop Pascal, then Vicar Apostolic of Saskatchewan, but now Bishop of Prince Albert, in the course of a visit to St. Albert, consented to go to Lake Demay, accompanied by the Very Rev. Father H. Leduc, O.M.I., Vicar-General, for the blessing of a handsome bell. Truly this mission then is now perfectly established, and taking into consideration the comparatively short time and the poverty of all the new-comers from Austria, one cannot but wonder how all these improvements have been completed in such a satisfactory manner.

## OTHER POLISH MISSIONS

### 6.—RABBIT HILLS.

Rabbit Hills is eighteen miles south-west of South-Edmonton. This mission was commenced by Rev. Father Albert Kulawy (brother of Rev. Paul Kulawy) who had come from Winnipeg to visit the Poles in Alberta. He had selected the spot on account of the extraordinary quality of the soil, and an unpretentious little chapel was built there in 1903. After the arrival of Father Paul Kulawy the church was finished and services are held one Sunday of every month.

The blessing of this little church on June 2, 1904, was the occasion of a beautiful and pious demonstration. It was the feast of Corpus Christi, and it had been resolved to gather together the faithful of both rites, Latin and Ruthenian, in the celebration of the solemn festival. It is, besides, a custom which is practiced at least some times in Galicia. His Lordship, Bishop Legal, had arrived the evening before and had gone down to the house of Rev. Father Dydyk, the Greek Ruthenian priest, as Fr. Kulawy had as yet no house there. Elaborate preparations and decorations had been made. There were triumphal arches of foliage and flags of the national colors of Galicia, yellow and blue, were floating in the breeze on all sides, even on the dome of the little Ruthenian church.

All went in procession to escort the Bishop to the church with banners, ikons and lighted tapers. At the church door Rev. Fr. Dydyk, O.S.B.M., made a short address in Latin and the Bishop replied in the same. Benediction of the Blessed Sacrament then followed, given with the Ciborium, which was surmounted by a royal crown of

beautiful significance and effect. The procession was then formed. The weather was a little threatening, and not exactly such as desirable, but the procession was able to be carried on, during which the Latin chants alternated with the Ruthenian, and the "Ospodo Pomi" replied to the "Miserere Nobis" of the litanies.

In this manner the distance between the two little churches, about half a mile, was accomplished. The Ruthenian church is situated in a fine position on the banks of the little river, "White Mud." It is well built, of square timber, and surmounted by a little dome in the Muscovite style. The Polish church of the Latin rite is not so pretentious.

In spite of the rain which kept threatening, His Lordship Bishop Legal, was able to accomplish the blessing of the church with the aspersions and other ceremonies.

Rev. Fr. Kulawy sang High Mass, and it was interesting and pious to hear the whole assembly uniting in the singing of the Gloria and Credo and other parts of the service in a manner somewhat monotonous, it is true, but intensely religious. Rev. Fr. Kulawy at the end of the Mass also addressed the Bishop, insisting especially on the good will that each party at Rabbit Hills displayed to the other, in such a manner as to prevent any appearance of that animosity which sometimes exists between the different rites. Finally there was held a Confirmation service for ten persons, and thus ended a day of pious rejoicing and blessings.

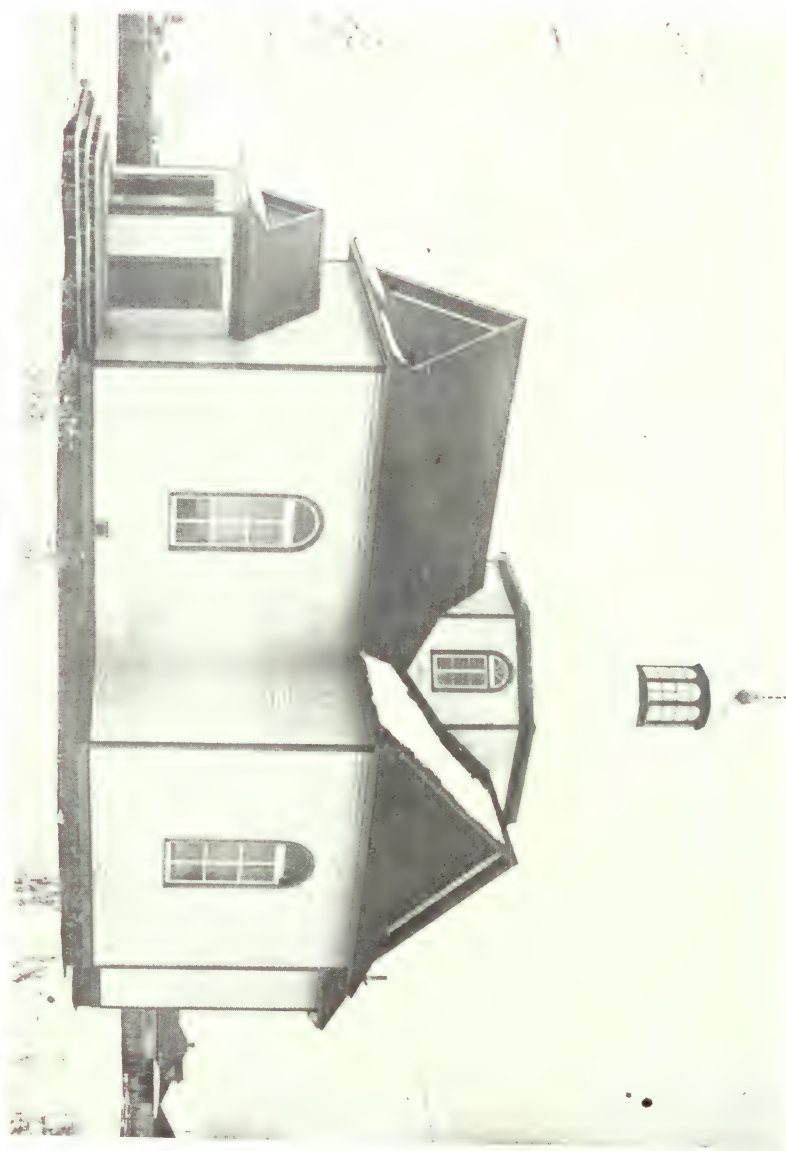
A modest presbytery was built at Rabbit Hills in the course of the year 1907, for the accommodation of the priest when he visits the place, and it serves also as a waiting room for the people on rainy days. From Rabbit Hills Father Kulawy also pays occasional visits to Conjuring Creek, where there are a few Polish settlers scattered amongst the Ruthenians.

#### 7.—ST. JOHN NEPOMUCK.

St. John Nepomuck, at Kopernick, distant about twenty-five miles east of the mission of St. Stanislas of Lake Demay, and fifteen miles north of Daysland, there is another group of Poles with whom are mixed a certain number of Ruthenians. It is the centre of a mission which has been dedicated to St. John Nepomuck, the Polish Saint who died a martyr for the Secret of the Confessional.

There, also, Fr. Kulawy had been able to build a provisional chapel surmounted by its little bell tower, and having some pretensions to the dignity of a church. This however is now the residence of the priest, when visiting the mission and a proper church was erected in the course of the year 1909.

Recently (1914) the work of visiting the Polish missions has been shared by Rev. Father Denis, O.F.M., and Rev. Father Geldsdorf, O.M.I., who came recently from Germany.



ST. JOSAPHAT'S CHURCH (Ruthenian)  
Namayo Ave., Edmonton, Alta.



## CHAPTER IX.

## Greek Ruthenian Parishes and Missions

### GREEK RUTHENIAN MISSIONS.

As has been said above, among the immigrants coming from the central countries of Europe, and especially from that province of the Empire of Austria named Galicia, many belonged to the Greek Ruthenian rite. These are called Uniates, or Greek Catholics, United to Rome, and submitting entirely to the jurisdiction of the Pope. From the point of view of dogma, they are at one with the Catholics of the Roman rite, but differ in their liturgy. Their whole external form of worship is based on the order of the Greek liturgy. The language used in their worship, nevertheless, is not Greek, but a very old Slav tongue, called Ruthenian. These people were converted to the Catholic faith by Saints Cyril and Meltodius, after some vicissitudes in which they had been partially involved in the Schism of Photius. It was through these same Saints Cyril and Meltodius that they had obtained from the Sovereign Pontiff the privilege of preserving the Greek Liturgy and the Ruthenian language in the Divine offices.

Moreover, it is well to remember that this Greek-Ruthenian rite, which did not exist at first anywhere except in Galicia, holds no connection with any Oriental Patriarch, but is derived directly from the Sovereign Pontiff of Rome. But in Galicia this Greek-Ruthenian church has its hierarchy entirely distinct from and independent of the Latin hierarchy. The three Dioceses of Galicia have each their Ruthenian Bishop side by side with the Latin Bishop, and the jurisdiction of each extends over the same territory, but only over persons of its respective rite.

The Archbishop of Lemberg is the Metropolitan and he has for his suffragans, the Bishops of Stanislaw and Przemyśl. These are the three Dioceses whence all the Catholics of the Greek-Ruthenian rite have come to us, who now are peopling Manitoba and the new provinces.

As before said, these people were visited from time to time, before 1897, by different missionaries, particularly by Rev. M. Dorais, and Rev. Fr. G. Nordmann, O.M.I. In 1897, when Bishop Legal had been nominated Bishop Grandin's coadjutor, he made it one of his first cares to provide for the spiritual needs of these people of the Greek Ruthenian rite who were deprived of all consolation from the point of view of religion.

There was, in fact, the danger that, finding themselves deprived of spiritual assistance they should become the prey of those who were desirous of drawing them into schism. Indeed, some among these settlers, acting on inaccurate information, had written to the Schismatical Russian Bishop, Nicholas Tickon, Bishop of Alutzk and Alaska, residing at San Francisco, California, and in consequence of this communication Bishop Tickon, in 1897, sent two of his ecclesiastics, Rev. Kamneff and Rev. Alexandroff, who started to circulate a petition, to which all those who wished to pass over to their religion should subscribe their names—a sufficient proof that those to whom they addressed themselves already belonged to another church. It was during

this state of affairs that Bishop Legal made his first visit, the consequence of which was that the movement of enrolling members in the Russian Orthodox church ceased entirely.

A little before, the colony had also had the visit of a Uniate priest, the Rev. Nestor Demytrow, who had passed Easter in their midst and had carried out the ceremonies of this season of the year absolutely and exactly as they are practiced in the churches of Galicia. The Rev. Nestor Demytrow renewed his visit again in September, and in the interval, as Bishop Legal had ascertained that he was truly a Uniate priest, coming from the Diocese of Harrisburg, where he had exercised the functions of a parish priest in the Greek-Ruthenian parish of St. Paul at Mt. Carmel, all the faculties and jurisdiction for exercising the sacred ministry were granted him in the name of Bishop Grandin, Bishop of St. Albert.

On the occasion of this second visit of Rev. N. Demytrow, it was arranged that during his stay in the settlement, Bishop Legal should also make an official visit, which was fixed for October 3rd. This took place in the school house at Limestone Lake. Rev. Fr. Demytrow celebrated Holy Mass, while His Lordship, in Episcopal habit, and attended by the Rev. Fr. G. Nordmann, took his place at the customary Gospel side of the altar. Towards the end of the Mass the celebrant came to bring the paten to be kissed by Bishop Legal and Father Nordmann, as the official kiss of peace, and he made all the people kneel to receive the solemn benediction from the Bishop, which in fact His Lordship intoned. Then afterwards the Bishop briefly addressed the assembly, being interpreted by the priest, the Rev. N. Demytrow. After the religious service, the Bishop, having now put aside his choir habit, again addressed the assembly.

In this meeting he made inquiries especially regarding the organization of the parish. Ever since the first visit of Bishop Legal they had asked him two things in particular, viz., to secure for them a piece of land from the government and to provide the people with priests of their own rites. Negotiations had already been entered into with the Government Land Office at Edmonton, but as yet the answer had not arrived. Meanwhile, as they were quite counting on a favorable reply, they had already collected a good number of logs on the land selected by them. They had to wait for the announcement of the grant, but it came in the course of the following January. It was a free grant of forty acres as church grant and the remainder of quarter of section was reserved to serve as a homestead for the priest who should reside at this place. The proprietary title was not, however, put under the name of Bishop Grandin, as it has been said, but under that of the Roman Catholic Episcopal Corporation of St. Albert. This was the only officially organized corporation for Catholic property in the Diocese.

As to the other request, that of procuring priests of the Greek Ruthenian rite, steps had also been taken with the Sacred Congregation of the Propaganda at Rome, which is charged with such affairs. The Propaganda put itself in communication with Cardinal Sambratowich, Archbishop of Lemberg and Metropolitan of Galicia for the Greek Ruthenian rite, but negotiations were not concluded till a little later. In the interval the colony was still visited from time to time, as in the past.

It was on Good Friday, April 8th, 1898, that the Rev. Paul Tymkiewitz, a young Galician priest of the Greek Ruthenian rite, arrived at St. Albert with his recommendations and credentials from the Sacred Congregation of the Propaganda. Bishop Grandin and his coadjutor received him with joy and agreed to give him, for his support, \$100 a year, seeing the poverty of the population he was going to serve, and he received on the spot a cheque to the amount of \$50. He was then conducted to the settlement known at that time generally by the name of Edna, and of which he took charge.



The Rev. M. Tymkiewitz only remained about six months in charge of this colony. Finding the country too little advanced and the people too poor for his taste, he departed for the United States. During his stay at the settlement, the Rev. M. Tymkiewitz came to represent to Bishop Grandin that the people were urgently demanding that he should be willing to consent to transfer the church property, originally put under the name of the Roman Catholic Episcopal Congregation of St. Albert, to a committee of three members chosen as "Trustees or Syndics of the Mission." It is said that the Rev. M. Tymkiewitz had favored, or perhaps even inspired this movement. There would have been nothing astonishing in that.

In Galicia, that portion of the Catholic Church which is called the Ruthenian church is united to Rome, as has already been said, by the intermediary of a special hierarchy completely independent of the Latin hierarchy, and it is an open secret known to all that the Ruthenian clergy in America is desirous of introducing the same system on this side of the ocean. It would have been natural for the priest to have acted with this general idea of preparing for such a change.

After some representations pointing out the danger that could happen in confiding the "Trust" to private persons rather than to the Bishop, His Lordship, Bishop Grandin, nevertheless, consented to surrender this property to the Crown, with the purpose of handing it over to a committee chosen "in trust" for a Congregation of *Greek Ruthenian Catholics united to Rome*. Bishop Legal, was, at the time, in Europe, and had no share in this transaction.

It was a little after this arrangement that the Rev. M. Tymkiewitz left the colony for the United States, where he could certainly find more comfort than among the new colonists of the Northwest, generally very poor, at this period.

On his return from Europe, Bishop Legal instituted new steps with the S. Cong. de Propaganda, with the result that the Rev. Damascene Poliwka was sent to replace Rev. M. Tymkiewitz. Rev. M. Poliwka arrived at Winnipeg on the 21st of October, 1899, but he came no further. Owing to the reports that he received there concerning the colony at Star and the severity of our Northwest climate, he decided to cross over to the United States where he could find more advantageous conditions.

It was only in the year following that another priest sent by him came to take his place. This was the Rev. M. Zacklinski, who arrived at Edmonton in the month of July, 1900. On arriving he was careful to apply for the faculties necessary for exercising the Sacred Ministry, and these were given, at first, conditionally. He had to remain there till they were granted in a more definite manner.

It was from his time, 1901, that those difficulties commenced which led to a protracted law suit which lasted for many years, only to be settled towards the end of 1907 by a decision of the Privy Council of England. Of this we shall say more later.

The Ruthenian priests who had been in charge of the colony, viz. Tymkiewitz and Zacklinski, were secular priests, who in fact were nowise settled in this Diocese, and they could depart elsewhere, as had been done, whenever the conditions of the country no longer suited them. It is desirable in a missionary country like this rather to have priests belonging to some religious order. Then if a priest departs or is recalled, his place is filled by another and the work commenced is not interrupted.

To obtain this desirable result, the Rev. Fr. Lacombe, who was about to go to Europe, was commissioned to go to Galicia to visit the Greek Ruthenian authorities of that country and there to arrange this matter. He departed in February, 1900, went to Rome and interested the Cardinal Prefect of the Propaganda, Card. Ledochowski in his project, as well as Cardinal Rampolla and the Sovereign Pontiff himself. On the 1st of September he left Paris for Austria and he arrived in Vienna on the evening



of September 4th. He first called on Count Golowkoski, the Minister of Foreign Affairs, who took a lively interest in our Galicians of the Canadian Northwest. After that, Fr. Lacombe went to Stanislaow, there to meet the Ruthenian Bishop, Mgr. Szeptycki.

Cardinal Sambratowich, Archbishop of Lemberg, had recently died and it devolved upon Mgr. Szeptycki to treat the whole of this question. He had been already designated as the successor of Cardinal Sambratowich in the Metropolitan See of Lemberg, and he himself belonged to the Order of St. Basil the Great. This great prelate, with his large hearted sympathies, was entirely won over to the cause, and he promised to do everything in his power to procure for his fellow-countrymen priests of their own rite.

Finally, to complete his mission, Fr. Lacombe returned to Vienna, where he again saw the Minister of Foreign Affairs, Count Golowkoski, and by his intervention obtained an audience with the Emperor Francis Joseph himself, who listened with the greatest interest to the account of the position of his former subjects who had emigrated to Canada.

The immediate result of Fr. Lacombe's journey was the sending of Rev. Basil Zoldak, private secretary to Mgr. Szeptycki, on a temporary mission. Rev. B. Zoldak arrived at Edmonton on Feb. 15, 1902 and immediately undertook the task of visiting his fellow countrymen and of acquainting himself with their needs.

In the month of May, following, before returning to Europe to render an account of his mission to Mgr. Szeptycki, he addressed a report to Bishop Legal and requested that Rev. Father Jan should accompany him. Fr. Jan, of the Parish of St. Joachim, Edmonton, had taken the greatest interest in these newcomers, Galicians of the Greek Ruthenian, rite. A great number of young Galician girls, nearly 300, had been put into domestic service in different houses in Edmonton. Though generally pious, prudent and reserved, they had no protection. On the other hand, they were for the most part placed in Protestant families, and there were from time to time attempts made to proselytize them by drawing them away to Protestant schools and churches. Fr. Jan undertook to establish a night school where these young girls could gather together after their day's work was done. There they received religious instruction, commenced to learn English and were taught dressmaking and other useful works. Bishop Legal did all in his power to encourage this useful enterprise and he was delighted to find in the Rev. Mothers Faithful Companions of Jesus a perfect readiness to second the efforts of the priest in respect to these young girls.

Meanwhile His Lordship, Bishop Grandin, of saintly memory, had died, and one of the first acts of his successor to the See of St. Albert was to promise the Rev. Fr. Zoldak the companionship of Father Jan to Europe for the purpose of obtaining priests of the Greek Ruthenian rite and especially those of a religious order. The matter was one of difficulty, not that they were not interested in Galicia, in these new Canadian colonists, but they had no subjects at their disposal to send so far afield.

Mgr. Szeptycki, it is true, belonged, himself, to the Order of Reformed Basilians, but this order was still wanting in numbers, and the fact that he had recently accepted the responsibility of some new missions for Galician emigrants to Brazil rendered the difficulty still greater as far as the missions of Northwest Canada were concerned. After many fruitless attempts our two envoys were nearly discouraged, when the authorities in Galicia awoke to the necessity of immediate action. Accordingly a letter from Rev. B. Zoldak, dated the 19th of August, 1902, announced that three Basilian Fathers and a lay brother, as well as three Sisters, "Servants of Mary," of the Greek Ruthenian rite, were making ready to cross over to Canada in the early days of October. They arrived at Edmonton on the morning of the 2nd of November and at St. Albert on the 3rd. These were the Rev. Fathers Platonides Filas, O.S.B.M.,

Superior; Sozontius Dydyk and Anton Strozky, and the lay brother, Jeremias Janichewshyj. There were four instead of three Sisters, "Servants of Mary," viz., Sisters Ambrosia Lenkewicz, Emilia Klapowska, Isidora Schepowska and Taida Wrowblewska.

On the Sunday following, November 9th, the Rev. Fr. Filas was with Bishop Legal in the Beaver Creek district at the house of Rev. Fr. Olczewski, at the place which later on took the name of Krakow. There he put himself in touch with his compatriots, who were delighted to see again priests of their own language and rite, exactly as they had in their own native land.

Thenceforward, the Basilian Fathers busied themselves in serving the different groups of their own people. Not having any house as yet built for them, the "Servants of Mary" were installed in a room above the old church and sacristy at Edmonton. They courageously set to work to learn English and they bound themselves down to follow the classes given by the Rev. Mothers of the "Faithful Companions of Jesus."

### 1.—PARISH OF MONASTER. ST. BASIL THE GREAT.

The Rev. Superior Fr. Filas chose as the centre of his operations, a spot eight miles south-east of Krakow, which is called today Monaster, and from the following spring he was busy erecting a fairly large dwelling. The Rev. Fr. Dydyk and Rev. Fr. Strozky were principally employed in visiting the numerous groups established in different directions. Rev. Fr. Strozky was occupied particularly in the neighborhood of Star and Rev. Fr. Dydyk with the Edmonton Galicians and those of Rabbit Hill and Lake Demay. It was also necessary to visit the Ruthenians and Slavs near Lethbridge, on the main line of the C. P. R., and on the Crow's Nest Pass. Father Strozky even made some journeys to Saskatchewan to visit certain groups of Ruthenians on that side.

When the house was sufficiently advanced at Monaster, the Sisters "Servants of Mary" went thither to establish themselves in the midst of the Galician population of the district. There were now only three of them. Sister Taida had died on May 23rd, 1903, after a painful decline.

A church had also been constructed at Rabbit Hill on two acres of ground which the people had acquired. This was regularly visited by the Rev. Fr. Dydyk or the Rev. Fr. Strozky. Another group was formed on the site of Lake Demay near the Polish colony, and a little church erected there in the course of 1906.

But an event of considerable importance now occurred. The branch of the Order of St. Basil the Great, which had supplied us with Ruthenian missionaries, had accepted the Reform of Pope Leo XIII. It had had at its head, since the beginning of the Reform, a Jesuit Father, Very Rev. Father Bapts being the last in charge. But the time had now come when the Basilians were enabled to manage their own administration. It was thought that no better choice could be made than that of the Rev. Fr. Platonides Filas himself as the man to undertake the direction of the Order as its Provincial Superior. In truth, the Rev. Fr. Filas, who had been proposed for the vacant Episcopate of Stanislaw, was just the Religious qualified for this post of great responsibility. Intelligent and learned in the Science of Theology and of Canon Law, an excellent Religious, tactful and at the same time firm, with ideas perfectly in harmony with the direction of the Holy See, he had, then, everything that was needed to direct with a firm and sure hand the destinies of the branch of the Reformed Order of St. Basil the Great. He left Alberta in the latter days of February, 1905, to follow the call of duty, but it was not without regret and sadness that he left behind his dear missions in Canada.



The Rev. Fr. Dydyk remained in charge of the Ruthenian missions of the Diocese with only two other Basilians, Rev. Fr. Athanasius Filipow and the Rev. Fr. Chrysostomos Tymocko. The Rev. Fr. Strozky had been placed at Rosthern in Saskatchewan.

## 2.—PARISH OF ST. JOSAPHAT. EDMONTON.

The Ruthenian population of Edmonton had been increased in a very noteworthy manner. There were no longer only young girls in service in private families, but many families had settled down in a more permanent fashion, principally in the eastern part of the town, and soon it became necessary to provide for their religious services.

The Episcopal corporation gratuitously handed over to the Basilian Fathers the half of a block of land which they had acquired in this part of the town and soon, under the direction of Rev. Fr. Dydyk the building of a handsome church was begun and was finished and decorated in 1907. It is dedicated to St. Josephat. It shows in its general appearance the peculiar features of Galician churches. It is surmounted by a dome, painted in metallic colors, and is very elegant.

Rev. Fr. Dydyk, having been named in 1906 Superior of all the Basilians of Manitoba and the West, with Winnipeg as his headquarters, was replaced by Rev. Fr. Miron Hura. The Sisters, "Servants of Mary," had already made some recruits and a little band was sent to Edmonton, where, as at Monaster, they kept a little school in which they taught catechism to the young. Thus the work, in spite of the initial difficulties and the endless opposition aroused by the enemy of God and of all good, has since prospered and will continue to bear worthy fruits of salvation.

In addition to the church at Edmonton, that of St. Basil the Great at Monaster and of the Nativity of the B. V. M. at Rabbit Hill, there are many other little churches or chapels built by the Greek Ruthenian Catholics and visited by the Basilian Fathers: St. Demetrius, at Skaro; St. Michael at Wostock; The Nativity of the B. V. M., at Chipman; The Ascension of Our Lord at Quarrel Lake; St. Nicholas at Buford; St. Peter and St. Paul, at Mundare and St. Nicholas at Warwick.

Two other stations unprovided with churches are also visited; one east of Végreville and the other twelve miles from Innisfree. Near Lake Demay there is a little church built, and another post visited, between Lake Demay and Quarrel Lake. As is apparent, there is need of a dozen missionaries for the regular visitation and service of these different localities and there are now no more than three Basilian Fathers for the work, "*Messis quidem multa, operarii autem pauci.*"

Although the care and responsibility of the Ruthenian Catholics has been taken from the shoulders of the Latin hierarchy, let us, before dismissing the subject, record a few more facts.

When Father Sozontius Dydyk was transferred to Winnipeg he was succeeded by Rev. Father Athanasius Filipow, and later on, Rev. Father Chrysostomos Tymocko. They stayed together, at Mundare, until the time when Father Filipow was also called to Winnipeg.

After the premature death of Father Tymocko, December 19th, 1909, Rev. Father Nacratius Kryzanowski came to take his place. A large and beautiful church was soon erected at Mundare, in the Moscovite style of architecture.

On the occasion of the First Plenary Council of Quebec, through the efforts of the Archbishop of Toronto, Mgr. McEvay, seconded by the Bishops of the Northwest, it was agreed by all the Bishops that a collection would be taken annually for ten years in all the dioceses of Canada, in order to raise, every year, \$10,000 for the assistance of the Catholic missions of the Greek Ruthenian rite. Archbishop Lange-



vin, Bishop Legal and Bishop Pascal, consented the provision that during these ten years, no collection would be taken in the dioceses of the Province of Quebec for the schools of the North-west. In that manner it became possible to help our Ruthenian brethren in many ways.

In the diocese of St. Albert, depending on this annual collection to have the money refunded to him, Bishop Legal generously advanced \$6,000 for the construction of a fine brick building destined to be the convent and boarding school for the Sisters "Servants of Mary." The sum of \$1,000 was also lent for the construction of the Ruthenian church at Mundare.

In 1910, a memorable visit was made to the Greek Ruthenians of the North-west. It was no other than the great Archbishop Metropolitan of Lemberg, in Galicia, the Most Rev. Andrew Szeptycki who came to visit his people, in their own settlements. For several weeks he went along preaching, exhorting, hearing confessions personally, spending days and nights, for the spiritual good of his pious and devoted countrymen. His Grace was in Edmonton on the 26th of October, 1910, and when he departed he left behind the renown of a holy, ardent and zealous missionary.

Another important event which had been expected for a long time was officially made known, at the beginning of the year 1913, when it was announced that the Right Rev. Nicetas Budka had been appointed Bishop of the Greek Ruthenian Rite, with personal jurisdiction over the Ruthenian Catholics of all Canada.

Of course, a sense of relief came over us when we realized that all the responsibility of these Catholics of foreign language, rite and customs, had passed to some one else, better qualified to understand and guide them in the way of their salvation.

Consequently when Bishop Budka came to visit his people, in Edmonton, on the 26th of February, 1913, and on the following days, we were only too happy to welcome the one appointed by God to govern the Ruthenian population of Canada. We gladly relinquished into his hands the trust we had exercised before, keeping however, in our heart, a deep and sincere affection for our brethren of the Greek Ruthenian rite, over whom we had ruled for over ten years.

### 3.—THE "STAR" CHURCH LAW SUIT.

Before closing this account of the establishment and development of our Greek Ruthenian Missions, it is important to say a word on the famous law suit begun years ago and only terminated towards the end of 1907, after having exhausted all the possibilities of our law system, even as far as the Imperial Privy Council of England.

The difficulties commenced from the time of the Rev. M. Zacklynski, who had taken charge of this congregation, the year which followed the departure of Rev. Tymkiewitz in July, 1900.

In spite of all that can be insinuated, these difficulties were raised through money considerations and in no way on the subject of the religious question. The three trustees found themselves at variance with their pastor regarding the church accounts. The natural consequence was some disagreeable quarrels and reciprocal accusations and the three trustees, following the natural propensity of stubborn people, decided to make matters worse by passing over to schism.

For this purpose they approached a Russian priest, Rev. M. Korchinski, who for some years resided quite near at Wostok. Some other families joined them. Naturally they had a perfect right to make themselves schismatics and pass over to any religious sect of their choice, but they ought to have understood that by the very fact of so doing they were losing "the trust" which had been confided to them, over the church property of Star. This they would not understand, and they tried to transfer this pro-

perty to the Schismatical church. Rev. M. Korchinski insisted before admitting them into his church on a public and solemn abjuration, in which he made them declare that they renounced the errors of the Roman church.

It was only after this abjuration had been made on a Sunday, in presence of the whole of his congregation that they were formally admitted into the Russian Orthodox church. Rev. M. Korchinski then attempted to occupy the church and to hold religious service there, but the great majority of the population had remained what they were before, Greek Catholics, united to Rome, and they opposed the taking possession of the church. Rev. M. Korchinski called on the assistance of the police, to maintain him in possession. The police came, but there were altercations and disorder, so that finally the church was closed and its use forbidden to Schismatics as well as Catholics. Rev. M. Zachlynski arranged that three other trustees should be appointed and these instituted law proceedings against M. Korchinski and the former trustees to recover their property.

The examination of witnesses began at Edmonton in May, 1902, before Judge Scott. Numerous witnesses were called on both sides. All the circumstances were examined into, with the greatest minuteness. During the course of the law suit Rev. M. Zoldak arrived from Europe and a little later also the first Basilian Fathers, who were able to give evidence on the condition of these Greek Ruthenians having emigrated to Canada. They knew the towns and villages whence they had come and not one of them had even been a Schismatic or in union with the Russian Orthodox church. It was not till the September of the following year, 1903, that the hearing was finished and Judge Scott issued his decision a little later, giving the verdict in favor of the Catholics and obliging the other party to restore them their property.

An appeal against this decision was lodged before the full court of the Northwest, which examined the question afresh, with the result that the former sentence was confirmed. Be it said to the honor of our Judicial Bench of the North-west, composed entirely of Protestant Judges, with one sole exception, that they decided to uphold the rights of the Catholics, absolutely. Of the five Judges, Mr. Justice Sifton alone dissenting. If fanaticism and bigotry had wished to intervene it had utterly failed.

After this decision of the Supreme Court of the Northwest, the Schismatical party decided to appeal against it, anew, before the Supreme Court of Canada. The question now seems to have wandered from the domain of justice into other regions.

The Supreme Court of Canada reversed the former judgment which had been confirmed by the Plenary Court of the Northwest. Great stress was laid on a certain permit to cut the timber which had been employed in the construction of the church. It appears that it had been asked for a Greek Orthodox church. This application had been corrected and on the permit it had been added "for a Greek Catholic church." Who had made the application? They did not trouble to enquire. This correction must have been made in the regular course by the officials of the land department at the request of the interested party and with the aid of their sworn interpreter. In any case it was not done by the intermediary of the local Catholic authorities, who made no application for this permit nor for its correction, and what is even more, they were totally ignorant of its existence.

The Catholics, strong in their rights, resolved to appeal from this astonishing decision to the Privy Council of England. There was some difficulty in obtaining permission to make this appeal, but it was nevertheless granted. The case was then discussed afresh before the Privy Council. This was in the month of August, 1907. The deferred decision was not made public until the festival season of the New Year, 1908. It maintained the decision of the Supreme Court, refusing to recognize the rights of the Catholics to remain in possession of their property.

It would be too long to examine this judgment in all its details. It pretended that the congregation at Star had been since its commencement, and could never have been



otherwise than a Schismatical congregation, separated from Rome. It must needs have required from the distinguished judges an immense amount of "good will" to adopt this view.

Even when the Bishop of St. Albert had consented to hand over the property so that it might be entered in the name of certain "trustees," the property was still put in "trust" for the purposes of the Congregation of the Greek Catholic Church at Limestone Lake." The judgment adds, "in words drawn apparently by Bishop Legal."

It is assuredly of little importance by whom the wording was chosen. It is sufficient to know that these expressions were adopted and accepted by the "trustees." As a matter of fact, Bishop Legal was absent in Europe at the time when this transaction took place, and had nothing to do with the formula adopted.

Another remark: when the trustees with certain others applied to the Rev. Korchinski to be admitted into his church, the judgment admits that he had the "tactlessness" to ask for a formal abjuration. It was no tactlessness, but under the circumstances it was a necessity to act thus, because a formal change of religion was to take place. The judgment runs thus: "Unfortunately Korchinski insisted on public renunciation of Roman doctrine."

This, indeed is "unfortunate" and "most damaging" for the plea that these people had been schismatics from the beginning. How was it that the Rev. M. Korchinski, who had been living for some years in the immediate neighborhood of this locality, could have been unaware that these people belonged to his church? We repeat it, there must needs have been required an immense amount of "good will" for somebody else to sustain such a pretension.

The Court of the Supreme Council comprised five Lords, of whom two were Scotch Presbyterians and three Orangemen. It must be allowed there would seem to be no great chance of sympathy there for a Catholic cause.

However that may be, the cause is finished, with the result that the poor Catholics are deprived of their church property, and their trustees who have followed the case with full confidence in their rights, will be ruined without even being able perhaps to succeed in paying the whole of the costs incurred. In spite of this adverse sentence all those who are at all conversant with the question and who know the condition of affairs, as they then were, and as they are still, will maintain their private and absolute conviction: "that this property had been obtained and occupied by a congregation of Catholics of the Greek Ruthenian rite, united to Rome, and in submission to the Pope, and that it has been allowed to pass over to an entirely different religious body, viz., 'the Russian Orthodox church,' which recognizes as its head the Czar of all the Russians." It is an unfortunate precedent in a country where so many religious denominations may be liable to find themselves in conflict.





REV. FATHER H. GRANDIN, O.M.I.  
Provincial of the Missionary Oblates of Mary Immaculate,  
Alberta and Saskatchewan.

## CHAPTER X.

# ST. ALBERT, 1914

## A RETROSPECT AND APPRECIATION.

More than half a century has passed since St. Albert was first founded. It is no longer an insignificant hamlet, or village, but a town of rising importance, with its own bank, hotels, stores, industries, and finally its own municipal organization, with its mayor and town councillors. Its principal claim, however, rests on its proud position as the first Episcopal See of the North-west, the place hallowed by the memory of saintly Bishop Grandin and the mecca of a devout pilgrimage.

No visitor of note to Edmonton, the capital of the province, fails to visit the pretty suburb of St. Albert, especially now that since 1906 the Canadian Northern railway has a line running past it.

Many distinguished men, travelling through the North-west have repaired thither; great prelates of the church; rulers of the State, among whom may be mentioned three successive Governors-General of Canada: the Earl of Aberdeen, Lord Minto and Earl Grey, as well as many distinguished politicians, such as Sir Wilfrid Laurier, when premier and now leader of the opposition, the Hon. Sir R. L. Borden, premier, who have paid visits to St. Albert and its Bishop, as a tribute of homage to the distinguished part which St. Albert and the missionaries of the diocese have played in the work of civilization and the extension of the Empire.

It is within nine miles north-west of Edmonton, and thither on November 1st, the Feast of All Saints, on a bright morning in the late beautiful Indian summer, a very humble pilgrim, the present writer, repaired.

Suddenly, within the last mile, the road descended to the valley of St. Albert, between spruce groves. Far off, on the other side, dominating the scene, rose the gleaming spires of "The Mission."

Thither, through the village, I hurried, pausing only on the bridge-way that spans the river Sturgeon and connects both parts of the town. "This," I reflected, "is the fourth bridge, the successor of that early one, the first one erected west of Winnipeg and placed here by the first pioneering missionaries of St. Albert."

It was with rare foresight, for now a settler's wagon, filled with household effects and farm implements, and carrying the family, is crossing, making for the "homestead" one hundred miles up north; while the other wagons, heavily laden with grain and farm produce, are wending their way to Edmonton, since the bridge forms the principal point of convergence for the greater portion of the northern traffic making to and from the capital of Alberta.

As I ascended the slopes of the charming hill and stood upon the plateau, upon which "The Mission," as it is still affectionately called, rises, the Guardian and Sentinel of the landscape for miles around, I realized the justice of Bishop Taché's enthusiasm in 1864.

Here in front of me was a vast extent of elegant buildings, neatly separated from the hill slopes by a long palisading, painted white with gates and tourniquets quaintly placed at intervals, enclosing with its numerous buildings, gardens, outhouses, barns and cemetery, at least a quarter of a square mile.

If Bishop Taché, seeing it in 1864 after a few years progress felt proud of his choice, as but the site for one more new mission, then the present Bishop has further reason for rejoicing today.

The landscape is none the less charming than of old. The view is indeed superb. The picturesque homes of the present inhabitants are still dotted along the banks of the river, which winds serpent-like between them, and on its slopes leading higher to the forests there are good farms, east and west, with their broad meadows in which I can see the threshing machine at work, puffing and snorting out its cloud of finely chopped straw. To my right gleams with its silvered coat of mail that feature of every successful village in the west districts—the elevator; the sign of prosperous harvests around for the farmers whose grain it stores until it is conveyed by the freight train passing under it to the busy marts of commerce.

There, too, high on the river bank, is a goodly, modern mill with a capacity for turning out a hundred barrels a day, built now in brick and run by steam—not unmindful of the fate and the past misfortunes of its four predecessors, destroyed by flood and prairie fires. The first two mills had been built by the missionaries. This one is owned by the Municipality, quite as daring and undaunted as ever were the first St. Albert pioneers.

Then, farther west, beyond the lofty trestle railway bridge, spanning the river in its circuitous path, there sparkles afar off, like a silvered mirror in a case of emerald, under the clear flame of the Alberta sun, the lake of St. Albert, called by the Indians the "Big Lake," with its waters reaching to the horizon, pouring themselves into the Sturgeon which flows eastward through pleasant meadows and forest clad slopes, till passing St. Albert it winds its way to lose itself farther on, in the Saskatchewan. While above, the high, clear vault of heaven, the virginal dome of cool, clear, crisp, open air, young, life-giving and free, breathes upon the country side, hallowing with its charm of western grandeur and boundless hope, this site chosen as the See of a Bishop of the pioneering Northwest.

I turned from this sight at my feet and around me to view the "Mission" behind. I was charmed again at the sight of the well built, artistically designed buildings with their variegated painted walls harmoniously blending with the quaint porticoes, verandas, turrets and dormer windows—all clustering around the uncompleted Cathedral enshrined in the centre—a "tout ensemble" of dignity and repose.

Behind and around in modest obscurity peeped out the outhouses, the home farms and vegetable gardens, and then, far behind them still, the meadow lands and wheat fields, reclaimed from the virgin soil of the forest by the laborious toil of the first missionaries, who taught the arts of cultivation to the early nomad settlers at St. Albert by their persuasive object lesson of civilization.

As I was wondering which of the buildings to visit first, the merry sounds of children let loose for play drew me to the western end of the Mission Enclosure, where stands the Orphanage of the Gray Nuns, or Sisters of Charity, of Montreal. I found the gray habited nuns with their orphan children, teaching them to swing or play games in their pleasant gardens. In many cases the faces of the children at once betrayed unmistakably their origin. They were the descendants of those native Indians for whose sakes these frail women came hither to these territories from the East, about fifty years ago, journeying across the great Lakes in their birch bark canoes and crossing the prairies from Red River in rough carts to spend lives of self-denial and silent heroism in the North-west.

From humble beginnings they have so well succeeded that now they possess a large, well appointed home, named from their foundress, "Youville Convent," measuring 250 x 35 feet, the eastern part of which forms the Orphanage, or Industrial School, in which they have seventy-five pupils under their care. These are taught, besides religion, and their ordinary lessons, to be useful members of society. The girls learn to



sew, embroider, to do housework, knitting, cooking, gardening and light work around the farm, while the boys also learn manual labor and work on the farm under the tuition of an experienced farmer. Here they may stay as long as they choose, till they come out the efficient farmers that so many are now recognized to be.

It is a credit to this institution to recall the verdict of the board of International Examiners at the World's Columbian Exhibition held by the United States of America at Chicago in 1893, when it awarded a medal for the school work at St. Albert. "For General Proficiency, the Industrial work in blacksmithing and carpentering being of the very best."

The other portion, west of the building, is reserved as a Convent Boarding and Day School, where as many as 125 children receive the usual high-class education. There are now about twenty-five Sisters, of whom Rev. Mother Dandurand was until lately the distinguished Superior Vicar, which position is similar to that of a Provincial. Recently Rev. Mother Pagé has been appointed to the post. Alberta owes a great debt of gratitude to these Gray Nuns for their share in the opening out of civilization in this province.

On the east of the Youville Convent, standing in a spacious property, there was to arise in a few years a noble Cathedral worthy of a great, flourishing diocese, but for the decision that the cathedral had to be transferred to Edmonton which has been made the metropolitan see of the archdiocese, lately created by the Holy See.

The crypt alone had been built so far and was roofed over for the time, and in this condition the church was opened in the second week of January, 1906, for public worship.

Behind the High Altar there is placed the tomb of the First Bishop of St. Albert, the Right Rev. Vital Justin Grandin, O.M.I. He was born at St. Pierre le Cours, in the diocese of Laval, France, on the 8th of February, 1829. He was elected Dec. 11th, 1857, Bishop of Satala, and appointed coadjutor to the Right Rev. Alexander Taché, Bishop of St. Boniface, Manitoba, and consecrated under this title November 30th, 1859. He was transferred to the See of St. Albert, September 22nd, 1871, and died on June 3rd, 1902, leaving behind him in the whole North-west an undying reputation as a brave and fearless pioneer of civilization, and a heroic apostle and saintly man.

And Hero, Saint and Apostle, he certainly was! Fulfilling St. Paul's description of himself: "In journeys often, in perils of water, in perils from the Gentiles, in labor and painfulness, in much watching, in hunger and in thirst, in fastings often and in cold," and now, after all his travels, he rests in peace!

He was a man, single-minded, large-hearted, who was led entirely by one grand enthusiasm—a passionate personal love for Jesus Christ and His Cause. To prove his devotion and to extend the Kingdom of God he traversed the pathless North-west, time and again; hurrying hither and thither to plant the standard of Christian civilization and claiming the land for Christ; leading to Him captive souls from the Indian tribes before they should be debased by the onrushing van of a worldly civilization, and brought to worship Mammon and vice as its gods.

He overcame all difficulties and obstacles, leaving behind for his successors and fellow workers the memory of a living example of the high heroism of Faith, Hope, Charity and Self-Sacrifice in action.

During life he slept in mud huts, log cabins, in the open and by the streams, sometimes under the same furskin wrappings as his vermin-covered Indian neophytes; sometimes lost on the ice of the great lakes in the deadly cold and in peril of his life; night after night in the forest with the cold stars above him! And now, he sleeps in peace in the vast crypt of the Cathedral of this Diocese which his zeal has raised to Christ, his Master.

"God accept him! Christ receive him!"

In life, humble, child-like, poor; in death he lies in dignity and honor! Truly his favorite text is verified: "*Infirma mundi elegit Deus*" ("The weak things of the world hath God chosen.")

His throne, hard by in the Sanctuary, is now filled by his own chosen coadjutor and successor, a man after his own heart, the Right Rev. Emile Joseph Legal, O.M.I., a pioneer himself, trained in a like school of privation and hardship, but also peculiarly fitted by his early education and experience and special mental habits of organizing ability, as the man needed for the time, to carry on and consolidate the work of the newly formed diocese, for the foundation of which the clearing was wrought by the axe, the pick and the shovel of the first saintly pioneer. After the poet and prophet comes the statesman and law giver. After Grandin comes Legal! Surely, here, a more than ordinary coincidence.

Emile Joseph Legal, second Bishop of St. Albert, was ordained priest in 1874. Originally of the diocese of Nantes, where he distinguished himself by a literary and scientific career, and was for some time a successful professor of Mathematics, he came to Canada in 1881 to join the Oblate Fathers in their work in the North-west.

For sixteen years he labored among the Blackfoot Indians, especially on the Peigan and the Blood Reserves, at the foot of the Rocky Mountains. There he learned to love the Indians in spite of the ungrateful nature of his task, and its seeming poor results, but with characteristic, indomitable patience, he plodded on, refusing all offers of a change. There he learned to be in turn school-master, architect, cook, doctor and even grave digger. Indeed he was engaged in digging a grave for the corpse of a poor little Indian child, abandoned by its parents, when he received the news of his nomination to the Episcopate.

On the 13th of May, 1897, the brief was received from Rome, naming him coadjutor with right of succession to Bishop Grandin. He was consecrated on the 17th of June, 1897, under the title of Bishop of Pogliana and became the Second Bishop of St. Albert on the death of his saintly predecessor. He has since justified Bishop Grandin's choice, and the bold conception of the projected Cathedral is indicative of the man called upon to rule the destinies of the diocese.

Here in the spacious Cathedral crypt in the far West, the Bishop has been able to celebrate with dignity and impressiveness the imposing ceremonies of the church's liturgy according to the full Roman Pontifical rite.

Here, he has ordained some of his new priests—a moving spectacle. At such a one the present writer was privileged to be present. The plain chant, sung by a double choir of the orphans in the body of the church under the direction of the nuns, and a surpliced choir of the young students of the "*Petit Séminaire*" in the sanctuary stalls, added to the complete rubrical and ancient character of the majestic service. It is among these young boys around him, near his throne, that the Bishop hopes to find candidates for the needs of the future extension of his ever growing diocese.

As I leave the sacred edifice and stand on the brow of the hill, on the spot where, in 1864, Bishop Taché planted his staff to mark the site of the new mission, once more facing the south and surveying, as it were, the whole of the diocese, I find myself asking the question, "What will be the future of this vast diocese?"

To judge from the past, its wonderful birth in a hitherto unknown and uncivilized country; the perilous time of its infancy, surmounted, by the labors and self-sacrificing efforts, of the brave missionaries in the face of overwhelming difficulties and obstacles; the wonderful development already exhibited; its share, too, of the undoubting, calm spirit of optimism, the genius of the West, with its buoyant youth exulting in its strength; breathing an atmosphere of enthusiasm and progress—a communicable quality, all lead us to foresee with the eye of Faith and Hope a brilliant future for this young



Province of the Church Militant. The answer to this question was given when the Holy See has raised the See of St. Albert to a higher dignity in creating a new ecclesiastical Province. Less than a century ago the North-west Territories were a closed book, save to the few traders who jealously kept its secrets. Christianity was unknown to its native tribes. In 1817, in all the vast territory extending from Manitoba to the Rocky Mountains, and the northern glacial regions, including Manitoba, Saskatchewan, Alberta and the northern districts of Athabasca, Mackenzie and the Yukon, and composing the original diocese of St. Boniface, there was not one priest. In 1818 there were two; 1840, three; 1842, one Bishop and four priests; 1845, one Bishop and six priests; in 1886 there were four Bishops and one hundred and twenty-seven priests; in 1891 five Bishops; in 1902 there were seven Bishops and three hundred and thirty-seven priests.

In dying in 1902, Bishop Grandin was consoled with the thought that the North-west counted 100,000 Catholics, baptized in the blood of Jesus Christ

The Archdiocese of Edmonton, as now constituted since the creation of the diocese of Calgary in November, 1912, is bounded on the north by the 55th parallel of latitude; on the east by the 110th degree of longitude; on the south by the northern boundary line of the 30th Townships, and on the west by the summit of the Rocky Mountains.

At the north end of the Cathedral, resting behind the sanctuary, in its shadow, are three buildings intimately connected with its past, its present and its future. "That old-time log hut on my left, that low-roofed barn, is surely out of place here. It is old and hardly worth the repairing it has evidently so often received. It should not cumber this site. "But I am rebuked. That poor hut, which even at its best allowed the snow and rain to enter it as into their kingdom, was the first Cathedral of the First Bishop of this diocese. No vandal hand has dared to strike it down."

On my right hand stands a graceful, turreted, church-like building, elegantly designed, but of small dimensions. It has been added to and renovated, but from the descriptions of the early chroniclers I have little hesitation in naming this as the second Cathedral, built for Bishop Grandin, now no longer coadjutor to the Bishop of St. Boniface, under the title of Satala "in partibus," but First Bishop of St. Albert, in which See he was solemnly enthroned in the building now before me on the first Sunday after Easter in 1872, and in which he dedicated the new diocese to the Immaculate Heart of Mary.

It had been built by the Bishop, Fathers and brothers, helped by the villagers. "Many a time," wrote Bishop Grandin, "have I seen two priests in their soutanes on the roof of the church, engaged in nailing on the shingles." Though only measuring originally 80 x 32 feet, and built of big timber and planks cut by hand with the pit saw, nevertheless, it was a chef d'oeuvre to the poor Indians and Half-breeds who would come miles to visit it, for they had never seen its like before.

It was in this church in 1890 that they had the satisfaction of witnessing one of their own, the first native priest of these parts, Fr. Cunningham, raised to the dignity of the altar.

The growing needs of the congregation rendered a larger church necessary, and it has now been eclipsed by the new Cathedral. But so well built was it, that it will remain for many a long year to link the present with the past, though now devoted to secular use in connection with the Cathedral. Its present purpose, for which it has been splendidly rearranged, with modern, up-to-date fittings, is to provide assembly rooms with a large concert hall and stage for the Catholic congregation.

Between these relics of the past there rises the "Little Seminary of the Holy Family," a substantial modern building, the homes of these young choristers who serve the Sanctuary and fill the stalls of the Cathedral on all important functions. It is the



successor of a much smaller and humbler diocesan ecclesiastical preparatory school, preparing for the great seminaries, such as Bishop Grandin had already started in 1875 on a small scale.

Foreseeing the future growth of his diocese, Bishop Grandin had chosen some few Half-breeds belonging to the country-side, of the more respectable families, whom he wished to be trained to learning and piety, and their vocation to the ecclesiastical state fostered. Over them he placed Fr. Henry Grandin, his nephew; whom he had brought from France in 1874, together with fifteen other missionaries, and who is now the reverend Superior of all the Oblates in the dioceses of Alberta and Saskatchewan.

The site of this embryonic seminary was that now occupied by the open space in front of the new Cathedral facade.

The new Seminary was opened in the early part of 1900 and solemnly blessed later in the year by Bishop Grandin, who retained for himself the post of Professor of Ecclesiastical History to the end of his life, in spite of his infirmities. Fr. L. Culerier, O.M.I., was its first director, starting with a handful of boys. The early difficulties were very many; the work of securing and increasing the number of boys was very harassing and required much zeal, but these were forthcoming and gradually the organization assumed permanence.

In the early months of 1905, Fr. G. Nordmann, O.M.I., succeeded as Superior and carried on for some years the work of progress until, in September, 1911, the seminary passed under the control of the "Sons of Mary Immaculate," and under the direction of Rev. Father J. Boutin, its actual revered superior, who has maintained the former efficiency. The course followed is the recognized classical one, while the basis of instruction is both in French and English.

His Lordship, the present Bishop, has watched and guided its progress with a fostering care from the beginning, and it must be a satisfaction to him that six of the students after having passed through the course of Philosophy and theology in the great seminaries of Montreal and Ottawa have been crowned with the priesthood.

The spirit of piety and study prevails. The students have learned the lesson given to them by Bishop Grandin on his death bed, when some of the older boys went to him to beg his last blessing. "My children," the dying prelate said, blessing them, "when one loves the good God well, one has no fear of death. To have served God well in life is the only thing worth having that remains for a man at the end."

In time, no doubt, a larger building will be necessary and the college song will be echoed again:

"O, Seminaire! Up on the Hill!  
 Seminaire! O, Seminaire!  
 May God's sweet will there keep thee still!  
 Seminaire! O, Seminaire!  
 And should the future bring us fame,  
 When high rings the Seminary's name,  
 Be, Alma Mater, still the same!  
 Seminaire! O, Seminaire!

Leaving the Seminary and the cheery sound of merry laughter from the boys engaged in constructing a skating rink against the coming winter, I pass over on my left into sanctified ground. The plain, white, wooden crosses, with their painted names and dates tell their own simple tale. "'Tis God's acre, where the rude forefathers of the hamlet sleep."

As I wander I come across a portion reserved to the Congregation of the Oblates, and there I find among those who have fought the good fight in these wilds, the last resting place of Fr. Rémas and Fr. Végreville—two of the earliest of the brave mis-

sionary band that answered the call to the West. Schoolmates! Friends! Fellow Religious! Working side by side in life—in death they are not parted. "Requiescant in Pace."

Farther on, nearer the Episcopal Palace, I pass its neatly kept garden. Certainly Brother Letourneur, who tends it must be a wonderful man, or the Alberta soil is marvellously productive, for there I saw vegetables which would grace a prize show in the old country. This good brother has raised cabbages, each weighing thirty-seven pounds; turnips, twenty-eight pounds; onions, one pound; carrots, two pounds and pumpkins, 50 to 80 pounds, while one was raised in this garden weighing 112 pounds.

I stand, at last, before the stairway leading to the veranda of the Bishop's house, with deepest reverence and respect. It is the successor of those earlier Bishop's palaces, and till but lately the Mother house of the Oblate Fathers living in the diocese, which has sheltered, at one time or another, so many of those heroic, God-fearing men, who, though working for Christ alone, without thought or recompense or honor below, have left their names upon the maps of the newly opened North-west, along the great roads marking the progress of discovery and civilization.

In proof of this, may be mentioned those who have given their names to the districts of Taché, Grandin, Legal, Lacombe, Leduc, Lebre, Végreville, St. Albert (after Fr. Lacombe), etc.

There are many others from under this roof whose names are household words, among the old timers: Fathers Rémas (one of the earliest workers at Lake St. Anne and Lake La Biche), Lestanc, (so long Bishop Grandin's holy and prudent counselor), Tissot, Maisonneuve, Tissier, L. LeGoff, Legeard, J. Moulin, Blanchet, Mérier, Lizée, (who has published a newspaper in Cree, probably the first of its kind), besides their Lordships Bishop Grouard, Bishop Pascal, Bishop Faraud, Bishop Clut, Bishop Breynat and Bishop Jousard.

In this present house it was that Bishop Grandin, of holy memory, breathed his last, surrounded by so many of his fellow workers. We have still his successor, Archbishop Legal, to carry on his traditions; Fr. Mérier, the beloved parish priest and superior of the Oblates of St. Albert; Brother Landais, who nursed His Lordship in the last illness.

Under this roof we still have Father Leduc, the same alert, shrewd, vigorous organizer as ever, still planning with bold, masterly conception, yet, with all, a fine grasp of details, and managing as he has done for forty years the financial affairs of the diocese as its honored Vicar General. To his skilful administration the mission and town of St. Albert stand today a lasting memorial, and who shall say how much Edmonton and so many more of the various missions of the diocese are indebted to his zeal and enterprise.

In 1859 Bishop Grandin was consecrated Bishop of Satala in the Cathedral church of St. Martin, the temporary Cathedral of Marseilles, by its Bishop, the saintly Mgr. Mazenod, the founder of the Oblate Fathers. Before leaving France, Bishop Grandin paid a visit to the Petit Séminaire of Mayence. The Venerable director, the Rev. Abbé Fillion, presented to him in recreation time the elder pupils, who were then students of philosophy. "Monseigneur," said he charmingly, "whom would you choose of these to work with you on your missions?" The Bishop gazed upon the faces upturned to him, "I take these two," he replied, drawing them to his side. This was for these the call of Our Lord. "Come, follow me!"

Some years later, both of them became Apostles of the North-west under Bishop Grandin. The one was Father Legeard and the other, Father Leduc.

Truly a wise choice, for which the diocese of St. Albert, now the archdiocese of Edmonton, is a debtor.

The other Vicar General, Father Lacombe, the Apostle of the Crees, the Black-feet and the Half-breeds, whose name is sung under the tents of the prairie, may well close this list of these noble men who claim this Bishop's Palace as their Mother house.



Here it was that the founder of St. Albert, who gave it his name, celebrated the golden jubilee of his priesthood in 1899, amidst unusual splendor, accompanied by congratulations from many public bodies and heightened by the graceful recognition of his services by Queen Victoria, who sent him an engraving of herself to mark her esteem and personal interest in Fr. Lacombe and his work.

A brave, intrepid, pioneering missionary, a warrior, and a wanderer by instinct, restless unless working among his dear Indians! He is old now, and feeble, no more able to use the passes that the great railway companies of Canada have conceded him for the free use of their lines. This was in recognition of his services to the cause of civilization. Who shall say the number of massacres prevented by his influence over the Redskins of the north in their rebellion of 1885, under Riel and Dumont, against the tide of the White domination invading their hitherto unbounded domains? Who shall say that the massacre of the Canadian Pacific workmen on the Blackfeet Reserve, near Calgary, had not been inevitable except for Father Albert Lacombe!

Therefore, I stood with reverence before entering the portal of this Bishop's house. Within we find a Religious Community, clothed, fed and lodged simply as befits priests and refined men, who have embraced poverty as their mother, who enjoy some of the humbler comforts of modern civilization, but none of the luxuries. Yet what a contrast to the hardships rendered necessary by circumstances in those early days which so many of Bishop Grandin's companions still living, cheerfully endured! Skins for their clothing! Moccasins for their feet! The snow shoe and the dog sleigh and hunger, for hundreds of miles on a sick call, or the frail and dangerous birch bark canoe! For their food, often nothing but fish, which they had to catch on the lake like the Apostles on Genesareth. The fish, when plentiful, they dried to serve for the long winter's sustenance, and then fish, fresh fish, dried fish, sometimes rotten fish, day after day, with nothing else to relieve their monotony—"ad nauseam!"

Poor Father Grolier, a martyr of the apostolate, dying in the depth of winter at Good Hope, for want of a change of this fish diet, was forced to exclaim, "Oh! if I only had a little milk and a few potatoes, I could perhaps pull round again."

These are not fairy tales. Bishop Grandin wrote in 1890 of these early struggles. "These sacrifices are hard to believe today, but in twenty years they will appear to have been quite impossible."

The old Bishop's Palace at St. Albert was a log hut 60 x 30 feet, of one room, which served many purposes. It was kitchen, reception room, class room, for the instruction of the Indians, study, workshop, a dormitory by night where the inmates slept on shelves, arranged like a library or bunks at sea, and finally a sanctuary for Mass next morning. Yet the missionaries preserved their cheerfulness and sense of humor. One of them wrote to his family as follows: "We are eight in one room. We sleep, one above the other, with a beast's skin for our covering. Mattresses and bed clothing are an unknown luxury. We only have bread on feast days, and then in small quantities. But then, by way of reprisal, we have *pemmican*, a kind of pulverized meat mixed with fat and compressed in skin sacks for ten or twelve months. We cut it into pieces with an axe. It is nearly as good as a candle! We have also another meat, dried in the sun. It is as hard as leather, but with good teeth you can manage to tear your way through it in the end. Our drink is tea, without sugar. But with unrefined diet we manage to keep our good looks. As for myself, I am so inclined towards 'embonpoint' that they call me the 'Canon.'"

Indeed, it was not till May 28th, 1892, when a great gathering of Canadian Bishops with their Vicars General and various laymen of distinction came to visit the present Bishop's Palace, that the luxury of sugar and bed clothes made their first appearance!

Times are changed, but simplicity still reigns. The old log hut has disappeared. A more dignified dwelling shelters the ruler of the Diocese, Deo gratias!



As I leave the Bishop's house, now the Archbishop's residence, I pass the "Sonnerie" or Bell Tower, with its chime of bells. It is an epitomé of the life in the valley below. To this village of French Canadian Catholics it rings out, thrice a day, the mystery of Christ's Incarnation. It calls to worship, to Mass and evening prayer. It rings out clamorously at the alarm of fire, and joyously at the return of the Bishop to his See. It heralds a christening and a wedding and it tolls the funeral knell for the departed soul.

And now the evening is closing. A solemn stillness broods over the valley, broken only by the tinkling of the bells of the cattle still wandering on the hill slopes. Lights are appearing in the windows. I cannot but picture myself this "Summer of All Saints" as at Grand Pré, in that valley, distant, secluded, immortalized by Longfellow's "Evangeline":—

"—dwelt together in love those simple Acadian farmers,  
Dwelt in the love of God and Man. Alike were they free from  
Fear, that reigns with the tyrants, and envy, the vice of republics.  
Neither locks had they to their doors, nor bars to their windows;  
But their dwellings were open as day, and the hearts of their owners:  
There the richest were poor, and the poorest lived in abundance."

Such a village I have seen not once or twice in this Diocese of Alberta, raised and tended by the good Oblates who founded St. Albert. No wonder that in the rebellion of the natives and Half-breeds in 1885, this spot preserved its calm and peace amid the general ferment and that Louis Riel should have been forced to write: "I can not count upon the people of St. Albert."

All honor to those brave sister-hoods who have joined these good Fathers in the work of founding and developing such missions; the Gray Nuns of Charity of Montreal, and of Nicolet, the Faithful Companions of Jesus, the Sisters of the Assumption of Nicolet, the Sisters of Charity of Providence, those of Misericordia, the Daughters of Jesus, the Servants of Mary (of the Greek Ruthenian rite) and the Daughters of Providence, the Ursulines de Jésus, the Sisters of Notre Dame d'Envron, the Ladies of the Refuge.

As I leave this scene I have before my mind a clause of Bishop Grandin's last will and testament:

"Later on, doubtless, other Congregations will ask my successor the favor of establishing themselves in the diocese of St. Albert. This vision of the future gives me joy, but were I still at the head of my diocese, I should regard myself as bound in conscience to gratitude towards those religious Congregations, who have, at the price of so much sacrifice, aided in forming this diocese, in introducing, building up and extending the kingdom of God in all the North-west.

"I recognize that I have my faults, but I believe I can affirm that I am not ungrateful. Ingratitude is, however, the only recompense that the missionaries and the Congregations can hope for here below. It is all we can look for from our poor Indians, but too often it comes from Christians from whom we should have the right to expect better.

"But I cannot suppose that the diocese of St. Albert will ever turn against those who have founded it, at the price of so many sacrifices. I pray God to ward off from this church the humiliation which other churches of great renown and importance have not escaped.

"The Oblates, as far as I know, have not as yet been the victims of ingratitude in Canada. God will not permit them to be such in the rest of the Northwest."

To which we may add: "Amen" and conclude.

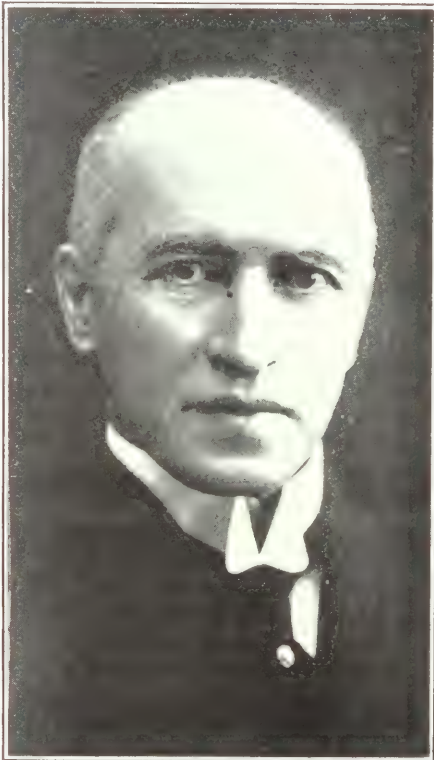
THE END.

# SKETCHES

## OF SOME OF ALBERTA'S PROMINENT MEN.

### HON. ARTHUR LEWIS SIFTON

Premier of Alberta, Edmonton.



From the time of the creation of the Province of Alberta down to the present, there have been none to fill the position of Premier in a more acceptable manner than the present incumbent, the Hon. Arthur Lewis Sifton, who formed the existing government of the Province in May, 1910. The office is one involving great responsibility, but as Mr. Sifton brought to it an experience of many years in active, public life he is well equipped to serve the people in a manner productive of the greatest good to the greatest number. Under his able regime the Province of Alberta has experienced an

era of unwonted prosperity, and every indication points to a long continuance of this condition of affairs.

Mr. Sifton was born at Middlesex, Ontario, on October 26, 1858, and as a boy he was educated in the public schools and later at Wesley College and at Victoria University. Having chosen the law for a profession, Mr. Sifton was called to the bar of Manitoba in 1883, and after six years of practice came West to Alberta.

Mr. Sifton's ability was speedily recognized in this western field, and his first public position of importance came in 1898 when he was elected a member of the Northwest Council. In 1901 he was appointed Commissioner of Public Works for the North West Territories, and in 1903 there came a still greater honor when he was made Chief Justice of the North West Territories, and again in 1907 when he was made Chief Justice of Alberta. In 1910 he retired from the bench to become premier.

Through all of these years there are few men in the entire Dominion who have had a more interesting or successful career than Premier Sifton, and the commendable record he has made in official life is one of which any individual might well feel proud.

Premier Sifton is a member of the Ranchman's club at Calgary and the Edmonton club as well, and resides in Edmonton with his family at Garry-Kennagh.

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### HON. ALEXANDER CAMERON RUTHERFORD.

At the head of the list of the distinguished barristers and statesmen who have figured so prominently in shaping the destinies of the province of Alberta, and in creating a new empire from the virgin territory of the Canadian West, stands the name of Alexander Cameron Rutherford, B.A., B.C.L., LL.D., K.C., a name which will go down into his-



tory as that of the First Premier of the Province of Alberta.



Hon. Alexander Cameron Rutherford

Mr. Rutherford was born at Osgoode, Carleton county, Ontario, on February 2, 1857, the son of James and Elizabeth Rutherford. He received his education in the public schools and at the High school at Metcalfe, Ontario, and later graduated with honors from Woodstock College and from McGill University. He was called to the bar of Ontario in 1885, and began the practice of the law at Ottawa. In 1895 Mr. Rutherford came west to what is now Alberta and settled at Strathcona, now known as South Edmonton. He was not long in gaining recognition as a barrister of far more than average ability and not long after his arrival was made secretary-treasurer and solicitor for Strathcona. It was as the Liberal representative for this constituency that he came into prominence by being elected to a seat in the Alberta Legislative Assembly,

and immediately thereafter his selection by Lieutenant Governor Bulyea to be the first premier of the newly created province of Alberta. Prior to this Mr. Rutherford had been a member of the Legislature of the North-West Territories, and was Deputy Speaker at the last session of this body.

During his regime as premier, Mr. Rutherford also served as Minister of Education and as Provincial Treasurer as well. In 1909 he was re-elected again, but the following year because of a division in the ranks of the Liberal party in the legislature he resigned the premiership.

While Alexander Cameron Rutherford no longer occupies an official provincial position he is still regarded as the Grand Old Man of the Liberal party in Alberta and his words of advice and counsel are eagerly sought by those who are active in politics at the present time.

It was under his administration that the foundation was laid for all those institutions similar to those possessed by the older provinces, and long after he has been called to the Great Beyond his memory will be cherished for the part he took in this great work of organization. It was largely through his influence while Premier that Edmonton was selected as the capital of Alberta, and during his regime, also, the Parliament buildings were started. He also was a loyal worker in the establishment of the Normal College and the University of Alberta. He likewise did everything in his power to foster the building of railroads and in encouraging the development of the agricultural, mining and other natural resources of the country.

In private life Mr. Rutherford is a member of the legal firm of Rutherford, Jamieson & Grant, with offices on the South Side in the Imperial Bank Chambers and on the North Side at 56 McDougall avenue. This is not only one of the oldest, but one of the largest law firms of the Province in point of the volume of business handled. While pursuing a general law practice, the members of the firm devote special attention to corporation and commercial law and act as solicitors for many of the best known concerns and individuals of Edmonton and the Province.



HON. CHARLES W. CROSS, B.A.,  
LL.B., M.L.A.

Attorney General of the Province of Alberta.



When one stops to consider that the province of Alberta was only established in 1905, and takes cognizance of the remarkable advancement that has been made during this brief period of nine years, then does one begin to realize something of the real worth and ability of the men who have shaped the affairs of this wonderful country and who have made the laws for the government of the fairest province within the borders of the Dominion.

Of these there is certainly none more worthy of mention in this historical sketch of Alberta than the Hon. Charles Wilson Cross, who holds the position of Attorney General of the province, and who has been a member of the Legislative Assembly from the very formation of the province.

Mr. Cross was first chosen as the Liberal member for Edmonton in 1905, and that same year was named as Attorney General. He was re-elected in 1909, but in March,

1910, resigned his position as a member of the Executive Council. In 1913 he was again returned for the constituencies of Edson and Edmonton and again was he called to the post of Attorney General—a position he has filled so acceptably in the estimation of the general public. This not only bespeaks the confidence reposed in Mr. Cross by the people of Alberta, but it also reflects something of his splendid ability as a barrister and solicitor, and of the early training and experience which has so well fitted him for public life.

In private life Mr. Cross is a member of the legal firms of Short, Cross, Biggar, Sherry & Field and Short, Woods, Biggar & Collisson, with offices at 14 Howard street. The individual members of these firms rank as the leading lawyers of this section of the Canadian West, and their large general practice is a pretty good indication of the substantial success they have attained.

Mr. Cross is still a comparatively young man in point of years, having been born at Madoc, Ontario, on November 30, 1872. He received his education at Upper Canada College, at Toronto University and later completed his preparation for the practice of the law at Osgoode Hall. He came West to Alberta and established himself in Edmonton, where his career has been marked by a series of brilliant achievements.

Mr. Cross has long been looked upon as one of the most talented Liberal leaders in the West, and in all the deliberations of that party his advice and counsel are eagerly sought. He is a member of the Edmonton club, takes an active interest in municipal as well as provincial affairs, and in general is a striking example of the type of men to whom Alberta is indebted for her present greatness.

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HON. NICHOLAS D. BECK,

A Judge of the Supreme Court of Alberta.

Mr. Justice Beck was born at Cobourg, Ontario, 4th May, 1857. He received his education at private and public schools and the Collegiate Institute Peterborough. He was admitted to the Ontario Bar in May, 1879, and received the degree of LL.B. from the University of Toronto in 1881. He practised his profession in Peterborough

as a member of the firm of Hatton and Beck till 1883 when he went to Winnipeg, where on December 1883 he was received into the Catholic Church. He practised there for some years at one time being in partnership with J. E. P. Prendergast, now Mr. Justice Prendergast of Manitoba and at another of A. E. McPhillips, now Mr. Justice McPhillips, a Judge of the Court of Appeal for British Columbia. While in



Hon Nicholas D. Beck

Winnipeg Mr. Beck for some time edited *The Northwest (Catholic) Review*; and for a term was the representative of St. Boniface College in the Senate of the University of Manitoba. In 1889 he removed to Calgary and practised there as a member of the firm of Longheed, McCarthy & Beck. In 1891 Mr. Beck removed to Edmonton. He was made a Queen's Counsel in 1893; was Crown Prosecutor from 1891 to 1897 and Town and City Solicitor from the incorporation of Edmonton in 1892 till his appointment to the Bench in 1907. He

edited the earlier volumes of the North-West Territories and the Alberta Law Reports. He was a Bencher of the Law Society of the Territory and of Alberta and for a term preceding his appointment to the Bench the President of the latter society. In 1905 he was engaged to advise the Dominion Government on the Autonomy Bills for Alberta and Saskatchewan, especially the educational clauses. He was one of the Catholic representatives on the Educational Council for the Territories and for Alberta and has always taken a deep interest in educational matter. He was elected by the Senate of the University of Alberta as their first Vice-Chancellor and thereby became an *ex-officio* member of the Senate and is Vice-Chancellor by subsequent election. He is a member of the C. M. B. A. and of the Knights of Columbus and a member of the Board of Governors of the Catholic Church Extension of Canada. He is a corresponding member of the Archeological Society of France. Address: 443 16th street. Club: The Edmonton Club.

#### HON. WILFRED GARIEPY, B.A., K.C.

Minister of Municipal Affairs of the Province of Alberta.

Conspicuous among the talented men of affairs who have attained distinction in public as well as private life in Alberta and who have been intimately identified with much of the great development work that has taken place in recent years is the Hon. Wilfred Gariépy, who was last year appointed Minister of Municipal Affairs of the provincial government, and who, as a member of the Legislature is the Liberal representative for Beaver River. He is the first Catholic to hold a port folio west of Winnipeg. In private life Mr. Gariépy is the senior partner of the legal firm of Gariépy, Madore & Dunlop, with offices in the Gariépy Block, corner of Jasper avenue and Howard street.

Mr. Gariépy was born in Montreal, Quebec, on March 14, 1877, and is the son of Mr. Joseph Gariépy, who has been so prominently identified with Edmonton's history since 1892, and who ranks as one of the wealthiest and most influential citizens of the province of Alberta. He received his educa-



tion at St. Laurent College, at Laval University and McGill University, receiving his degrees in the Arts and Law Departments. Coming to Alberta in 1893 it was then that he began active practice in his profession as a member of the law firm of Taylor, Boyle & Gariepy, with which he continued until 1907 when he was associated with Mr. Hector L. Landry for a time, and finally in 1914 established the present partnership.



Hon. Wilfred Gariepy

Mr. Gariepy first served in an official capacity as alderman of the city of Edmonton from 1907 to 1910. In 1909 he was the unsuccessful Liberal candidate for St. Albert for the provincial legislature, but in 1913 he was more successful, and the active part he has taken in the law making branch of the provincial government is a sufficient indication that the people of the Beaver River constituency made no mistake in their selection of an efficient representative.

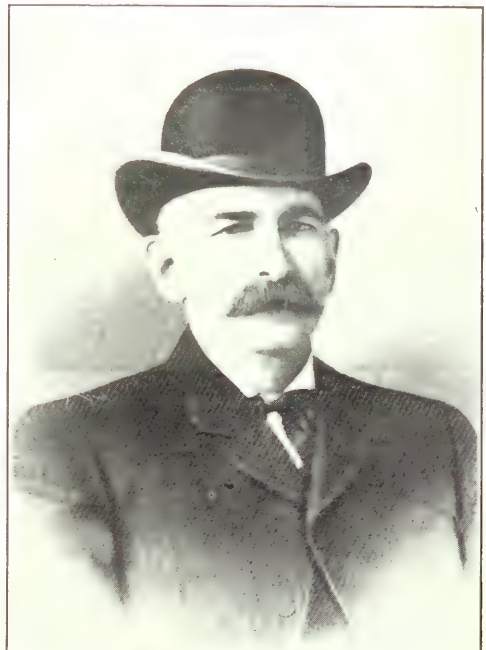
Mr. Gariepy is a director of the Edmonton Children's Aid Society; a member of the

Edmonton club; of St. Jean Baptiste Society; the Knights of Columbus, and aside from his prominence in professional and social circles is ever to be found in the forefront of those who are ever doing their utmost to advance the cause of city and province and spread abroad in the land a knowledge of the untold advantages of this Last Great West.

The firm of Gariepy, Madore & Dunlop ranks as one of the leaders of the West, being solicitors for such concerns as the Franco-Canadian Mortgage Company, the Jasper Mines, Limited; the Empire Loan Company; the London & Lancashire Life & General Insurance Company (loan department), Edmonton college, and a large number of other firms and individuals, including a syndicate of French bankers who have made many important investments in Edmonton and vicinity.

HENRY W. McKENNEY, M.L.A.

436 Eighth Street, West, Edmonton.



To the old time pioneers who braved the dangers, the perils and privations in the early days of the Northwest, we residents of Alberta of today owe a debt of gratitude that

can never be fully repaid. In this historical reference to the development of the Province, it is eminently fitting that more than casual mention should be made of Mr. Henry W. McKenney, a retired merchant of Edmonton, and who represents the constituency of Clearwater in the Alberta Legislative Assembly.

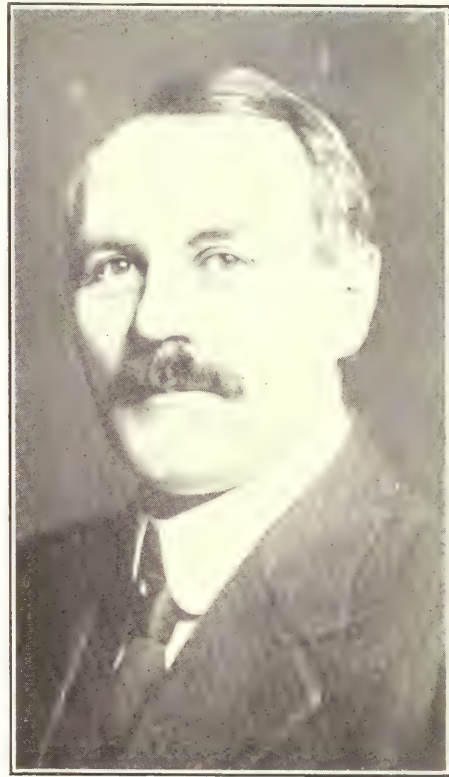
Mr. McKenney was born at Amherstburg, Ontario, on February 24, 1848, the son of Augustus and Matilda McKenney. He was educated in the Roman Catholic separate schools and the public schools of Amherstburg as well as at the hands of a private tutor, and in 1866 he struck out for the Northwest when this entire region was little more than a vast wilderness, and when Indians and the American bison were the principal denizens of forest and plain, and when it was a comparatively rare occurrence to encounter a white man. Mr. McKenney first passed through Edmonton in 1875, when this thriving city was little more than a struggling settlement on the banks of the Saskatchewan, on an expedition to the Rocky Mountains. Some years later—in 1883, to be more exact, Mr. McKenney returned to this neighborhood to take up his home and for a considerable number of years was a resident of St. Albert. Here he engaged in the mercantile business and was also postmaster for a term of years. He also filled the offices of Police Magistrate and Chairman of the School Board for some years. Later he was also appointed License Commissioner and was secretary-treasurer of the first Agricultural Society formed in the district.

Mr. McKenney has been identified with the Liberal party for years, and it was a well deserved recognition of his valuable services rendered in its behalf when he was first elected to the Legislature in 1905 as the member for St. Albert. At the following general election he was again returned for Pembina.

He is an honored member of the Catholic Mutual Benevolent Association, and was president of the organization in Edmonton in 1905. He is likewise a member of the Knights of Columbus and in all Catholic circles is regarded as one of the representative men of the times.

JEAN LEON COTE, C.E., M.E., D.L.  
S., M.L.A.

42 Jasper Avenue, West.



The land surveyor and the civil engineer may well be termed the real pioneers of every new country, and close upon their heels comes the vanguard of civilization. These are the men who have established boundary lines; whose maps and surveys give to the world a knowledge of mountain ranges, of river courses and the general contour of a country, not to mention the mapping out of highways and the building of railroads. And furthermore, these are the men whose names should be indissolubly linked with the history of every country.

One who has figured prominently in much of this work in the West and Northwest of Canada is Mr. Jean Leon Cote, senior member of Cote & Smith, Land Surveyors and Engineers, with offices at 42 Jasper avenue, West.



Mr. Cote was born at Les Eboulements, Quebec, on May 6, 1887, the son of Cleophas and Denise Cote, and received his early education in the Commercial Academy at Montmagny, Quebec, afterwards graduating with the degrees of civil and mechanical engineer from Ottawa College.

Mr. Cote began life as an engineer and surveyor with the Department of the Interior at Ottawa in 1893, and continued these relations in the employ of the Government until 1900. The summers of 1893, 1894 and 1895 he spent as a member of the staff on the Alaska Boundary Survey. Mr. Cote also did Government survey work in the four Western Provinces of the Dominion, and is undoubtedly one of the best posted engineers that the West today possesses.

From 1900 to 1903 he was engaged in legal surveying at Dawson, Y.T., and in the latter year became a permanent resident of Edmonton, although his first visit to this community was paid in 1886.

Mr. Cote first came into prominence in political life in 1909, when he was elected as the Liberal member for the constituency of Athabasca to a seat in the Alberta Legislative Assembly. In this capacity he has proven a most valuable member because of his familiarity with conditions throughout the Province, and his advice has been heartily welcomed on numerous occasions.

ALBERT FREEMAN EWING, B.A.,  
K.C., M.L.A.

Agency Block.

Throughout all of the Canadian West there are few communities, indeed, which offer such splendid advantages for attaining success in the general practice of the law as Edmonton, and it is no exaggeration to state that the membership of the local Bar includes many capable men who have not only attained eminence in their profession, but who have rendered very material assistance in the general development of the city and province.

Included in this list is Mr. Albert Freeman Ewing, B.A., K.C., M.L.A., who is the senior member of the legal firm of Ewing & Harvie, with offices in the Northern Agency Block. Inasmuch as Mr. Ewing had for years demonstrated his ability as an in-

terpreter of the laws, it was quite fitting that he be chosen to assist in the making of the provincial laws, and so last year he was elected as the Conservative member for Edmonton, winning out by a handsome majority in the face of great odds. This speaks volumes for the personal popularity of Mr. Ewing and for the splendid support he received from a host of friends throughout this district. In 1909 he had made the race unsuccessfully, but this defeat did not dismay him in the least, but only led to a more determined effort in 1913.



Albert Freeman Ewing, M.L.A.

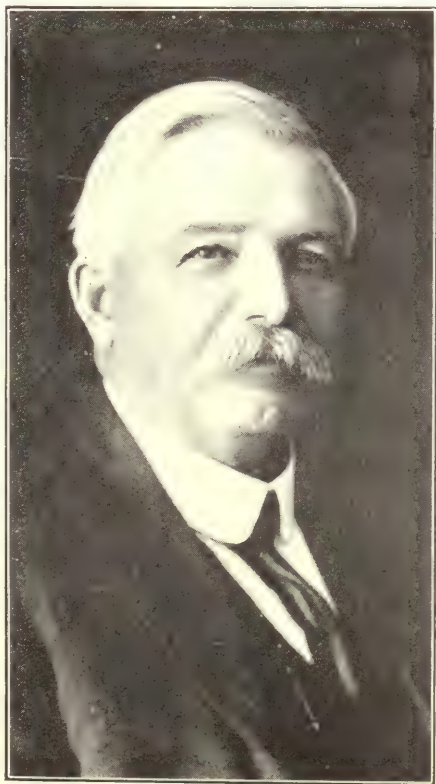
Mr. Ewing comes originally from Elora, Ontario, where he was educated in the public and High schools, and later graduated from the University of Toronto with the degree of Bachelor of Arts. When he first started out in life it was as a school teacher, but after one year of this work he took up the study of law at Calgary in the office of Premier Sifton. In 1902 Mr. Ewing was called to the bar of the Northwest Territories,

and here in Edmonton he has since been actively devoting his attention to the law in all its branches, forming the partnership with Mr. Harvie in 1909.

As a member of the Legislative Assembly Mr. Ewing has displayed the same inherent ability as has characterized his work as a lawyer, and notwithstanding the fact that the Conservatives are in the minority in the present government he has proven a most valuable member of the provincial parliament—a staunch supporter of every movement and every measure tending to promote the welfare of the people and to advance the development of this young and growing province.

Mr. Ewing is an honored member of the Edmonton and Country clubs, and in all social circles is greatly esteemed for his many excellent qualifications as a man and as a citizen.

JOSEPH H. PICARD.  
248 Jasper Avenue, Edmonton.



A pioneer in the fullest sense of the word, and one who has witnessed some wonderful transformations in this Northwestern country, is Mr. Joseph H. Picard, retired merchant and capitalist, of 248 Jasper avenue, Edmonton, who came to this country a little more than thirty years ago.

While thirty years is not in itself such a wonderfully long period of time, it has been sufficient to work wonders in Alberta. Towns and cities have sprung up as if by magic. Railroad lines now traverse the province in all directions, and fields of grain have supplanted the native prairie grass. Surely it has been an age of progress for this garden spot of the Dominion—this famous land of "Sunshine and Flowers."

Mr. Picard was born at St. Jean de Matha, Joliette county, Quebec, on February 18, 1857, the son of Joseph Picard and Angele Roy. He was educated in the public schools of his native Province, and began life as a contractor and builder in 1880. Four years later Mr. Picard moved to Alberta and in 1887 took up his home in Edmonton. In 1889 he engaged in the general merchandise business which he disposed of in 1907, and since that time has devoted his attention mainly to looking after his private investments.

Mr. Picard is a director of the Jasper Coal Mine Company, The Edmonton Brewing and Malting Co., Ltd.; Edmonton Portland Cement Co., and the Arrow Lake Lands Company, Limited. He is also vice-president of the Franco Mortgage & Loan Company, Limited and the owner of considerable valuable real estate in Edmonton and vicinity.

In public life Mr. Picard served the city as Alderman from 1893 to 1906 except an interval of one term and for many years was a member of the school board. He was one of the active advocates of municipal ownership when that question was finally approved by the people in 1899.

Mr. Picard is a charter member of the Edmonton club; a member of the C.M.B.A., and secretary-treasurer of the Alliance Nationale. His political affiliations are with the Liberal party, while all of his life he has been a loyal member of the Roman Catholic Church. Such men as Mr. Picard have indeed been the makers of history in Alberta,



and their unswerving confidence in the great future of the Province has led to the accomplishment of many great undertakings.

### CORNELIUS GALLAGHER.

408 Eleventh Street.



In the preservation of the Western spirit and its traditions, the inculcating of the lessons of those who came before and the imparting of the many examples of self-denial, tireless energy and the indomitable determination to win regardless of the odds against them have placed the stamp of individuality upon the West and given to the nation a people as hardy as they are progressive.

In the East one encounters an individuality that is not real, and when one leaves the congested centers of population and draws in a breath of the pure, sweet air of the Last Great West a wonderful transformation takes place. Journeying westward the landscape changes as do the customs, and one possesses a feeling of independence quite foreign to

anything ever experienced in the older countries.

As one views this region for the first time, memory paints a picture of the descriptions that have been written of those early days. Here on this very spot the Indian was wont to congregate; on yonder prairie the buffalo ranged at will. Along these northern trails one can picture the fur clad trapper and hunter wending his way. Another shift of the scenes and there is brought into view a herd of cattle in lieu of the buffalo, and in place of the hunter there is a man with his hand to the plough—the prairie grass has given place to immense stretches of golden grain.

But here in Alberta there is but little trace of the old days left. Memories of those days still exist in the minds of the old timers who have survived those strenuous days and who are reaping in the present the fruits of their pioneer labors.

Among those who have witnessed the great metamorphosis which has been wrought during the past third of a century, there is none better known throughout Edmonton and all of northern Alberta than Mr. Cornelius Gallagher, who has now practically retired from active life and who resides in this city at No. 408 Eleventh street.

Coming here in the early days when the Hudson's Bay Company's post was the chief object of interest here, Mr. Gallagher realized something of the possibilities of the future with the result that he set about the acquisition of a goodly amount of real estate. Down along the Saskatchewan river is a long stretch of desirable known as "Gallagher's Flats." Cornelius Gallagher was at one time the sole owner of all this land and today still retains a considerable amount. He is also the president of the Hardstone Brick Company, Limited, and has many other large and profitable investments in industrial and financial enterprises that entitle Mr. Gallagher to be classed with the leading men of affairs of the West.

In the more splendid development of Edmonton in recent years and in all civic and municipal affairs Mr. Gallagher takes a deep, personal interest—a big-hearted descendant of Old Erin whose friends are legion and whose name is indissolubly linked with that of Edmonton and Alberta for all time to come.

## MR. JAMES GIBBONS.

1068 Twenty-fifth Street.



That Edmonton and Alberta have attained the proud place they now occupy has been due in large measure to the unremitting, zealous labors of that little band of hardy pioneers who came here in the early days when Edmonton was simply a trading post conducted by the Hudson's Bay Company; when there was only a handful of white people in the entire country. Back in those days the Indians comprised the major portion of the population of this region. The Buffalo ranged over the prairies and all kinds of game abounded in profusion. Civilization had scarcely advanced this far in the Northwest, but the intrepid souls who had ventured into the comparatively unknown wilderness were of the sort who feared not the perils of the frontier, and who loved the call of the wild.

One of this little band was none other than Mr. James Gibbons, who is now in his 77th year, who has retired from active life and residing at 1068 Twenty-fifth street. Mr. Gibbons was born in Ulster, Ireland, on Christmas Day, 1837, and who early in life started out to see something of the world on this side of the Atlantic. In 1854 he crossed the Isthmus of Panama and for a number of years worked as a miner along the Pacific

coast in the United States, and finally in 1865 made his way as far as Fort Edmonton. For a time he was engaged in operating freight and merchandise between Winnipeg and Edmonton. Still later he took up a homestead in what is now known as Laurier Park. He was also Indian Agent for the Government for several years, and still later on engaged in the wholesale liquor business in Edmonton.

When the Old Timers' Association was formed in 1894, Mr. Gibbons was its first president—an honor most worthily bestowed.

He is indeed one of the few survivors linking the past with the present, and the many interesting reminiscences that he is able to recall bear witness to the stirring scenes and incidents that were a matter of such common occurrence in those days, and of which today have such little conception.

## STANISLAUS LARUE.

248 Jasper Avenue, East.





We who visit Edmonton for the first time in this year 1914 and behold stretching in every direction a modern city of metropolitan aspect, find it difficult to conceive that this is a community which has sprung out of a wilderness in but little more than a quarter of a century. As we view the broad paved streets and boulevards, the lofty office buildings and magnificent private residences it seems scarcely possible that only thirty years ago this was simply a trading post for the Hudson's Bay Company and a rendezvous for hunters, trappers and a few adventurous spirits who faced the perils of the frontier and paved the way for the oncoming of civilization.

From those early days the Indian and the buffalo have given way to the white man and the automobile, while the transcontinental railway lines have brought the East within easy communication. Truly the Last Great West is coming into its own, and the early day pioneers who survive those stirring times back in the early '80's have only pictures in their memories to remind them of the days that have gone never to return.

Edmonton of today certainly owes a debt of gratitude to those intrepid souls who made the present development possible, and among the list of those who are deserving of more than casual mention in any historical connection is Mr. Stanislas Larue, member of that well known real estate firm of Larue & Picard, with offices at 248 Jasper avenue, East.

It was back in 1882 that Mr. Larue came from the East to Winnipeg, which was then only a town of about 15,000 population, and the following year he came on to Edmonton, where the Hudson's Bay Company had established a post and where there was a little handful of white men gathered—freighters and trappers who realized something of the possibilities of this great western country which was destined to turn into the greatest grain producing region the world has ever known.

Among other things, Mr. Larue was employed in the making of surveys of Alberta and in this occupation gained a comprehensive knowledge of the country which has since stood him in good stead in the making of investments. For a time he was engaged in the work about St. Albert and Lake Wabamun, and when the rebellion broke out Mr. Larue tendered his services as a scout and

did valiant duty along the trail between Edmonton and Calgary.

In 1889 he formed the partnership with Mr. J. H. Picard and Larue & Picard was the firm name under which they conducted a mercantile business until 1907. Mr. Larue was the first man to erect a residence on Kinistino avenue and in 1890 the firm erected the block on Jasper avenue, East, where the present offices are located. Both of these pioneers have practically retired from active business life and now devote the major portion of their time and attention to their private investments which include a goodly portion of some of the most valuable realty in all of Edmonton.

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#### HENRI MILTON MARTIN

Real Estate and Financial Broker—Telger Building, Edmonton.



In this general resume of the able men of affairs who have taken such an active part in the development of Alberta and the great Northwest country, it is with pleasure we

refer to the splendid record of achievements made by Mr. Henri Milton Martin, real estate, insurance and financial agent of Edmonton. Although Mr. Martin only established himself in the present business in Edmonton in 1906, he has previously been actively identified with this western country for years and is thoroughly familiar with the region as a whole.

Although born at Clintonville, N.Y., on June 6, 1872, Mr. Martin received his education in Canada, where he has spent the greater portion of his life. He was a student at Plateau Academy, Montreal, as well as at the College de Joliette, and when he started out on his career it was as a book-keeper, clerk and accountant at Vancouver, B.C., in 1887. In 1890 he was assistant paymaster with Hugh Keeper, a contractor at Nelson and from 1891 to 1893 he was accountant and manager at New Westminster for Lowenberg-Harris & Company. The succeeding four years Mr. Martin spent in mining in the Kootenay, and in 1898 he entered the government service in the Yukon. The next year he filled the position of mining recorder. In 1900 he was Assistant Crown Timber and Land Agent at Fort Selkirk, Y.T., and from 1902 to 1906 filled the post of Crown Timber and Land Agent for all of the Yukon Territory with Headquarters in Dawson.

Since coming to Edmonton and establishing his present business enterprise, Mr. Martin served as vice-president of the Edmonton Board of Trade in 1911 and as president of the Greater Edmonton Board of Trade in 1912. He was also chosen as a trustee of the Separate School Board and is a director of and stock holder in various Edmonton industrial enterprises established in recent years.

He was appointed attorney in fact by His Grace the Archbishop in 1908 and given charge of the material interests of the diocese of St. Albert and he is now in charge of all financial affairs of the archdiocese of Edmonton.

Mr. Martin is a member of the Edmonton, Edmonton Country, Columbian and Capital City Curling clubs as well as of the Knights of Columbus. His political affiliations are with the Liberal party, and in every forward movement tending to advance the welfare of the people of the province, Mr.

Martin has always signified his willingness to lend a helping hand.

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ROBERT McDONALD.

Proprietor Hotel Selkirk and Yale Hotel,  
Edmonton.



Among the progressive men of affairs who have taken an active, personal interest in the development of Alberta and who has especially been an important factor in the upbuilding and improvement of the City of Edmonton, is Mr. Robert McDonald, proprietor of two of the best known hotels in the entire Province—the Yale Hotel, on Jasper avenue, and the Hotel Selkirk, formerly the Windsor, at the corner of First street and Jasper avenue.

Mr. McDonald, who ranks as one of the most popular hotel men of the Canadian West, has spent the greater portion of his life in this line of business, and ever since 1902 has been one of Edmonton's most loyal and sanguine supporters.

It was a little more than four years ago that Mr. McDonald acquired ownership of



the Yale Hotel, which he proceeded to operate on the European plan, the rates ranging from \$1 to \$1.50 per day. This was something of an innovation for Edmonton and Mr. McDonald made good from the beginning. The Yale has 50 guest rooms, a spacious cafe and one of the best appointed bars in the West. The house is furnished throughout in modern style and provides its guests with every convenience that can be desired.

Having thus made good with his first venture it was the logical sequence for Mr. McDonald to expand his interests in keeping with the general growth of the community, and so last year when the opportunity came for him to acquire possession of the old and well known Windsor Hotel, he lost no time in embracing it.

Under his direction the building occupied by the Windsor was completely overhauled and remodeled, and greatly enlarged and improved throughout, while the name, Hotel Selkirk, was chosen for the transformed house. This hostelry now contains a total of 100 modernly furnished guest rooms, 26 with private baths, a bar of ample proportions, a magnificent grill and cafe, and like the Yale is conducted strictly on the European plan, the rates ranging from \$1.50 to \$2.50 per day. Both of these hotels cater to the very best class of trade and are specially favorites among commercial travelers and tourists. Mr. McDonald has two very capable staffs of assistants for these hotels and the utmost courtesy and consideration is shown to every guest. He spends the major portion of his time between the two places giving his personal direction to the management and to a general supervision of the many details which enter into the conduct of hotels of this magnitude.

#### HYNDMAN & HYNDMAN.

Barristers and Solicitors—Third Floor Royal Bank Building.

In the general practice of the legal profession there is probably not another community in all of Canada offering such exceptional advantages as Edmonton. Not only is this the capital city of Alberta, but its growing importance in a commercial and industrial way has opened up a broad and

varied field for the activities of the individual who has thoroughly prepared himself for the law.



J. D. HYNDMAN.

To illustrate the truth of this statement it is only necessary to refer to the splendid progress which has been made by Hyndman & Hyndman, a successful firm of barristers and solicitors with offices occupying the entire third floor of the Royal Bank Building. The senior member of this firm, Mr. James D. Hyndman, although but forty years of age, ranks as a veteran in point of experience. Mr. Hyndman was born at Charlottetown, P.E.I., on July 29, 1874, and received his education at the Prince of Wales College, at Charlottetown. He then took up the study of law and when he responded to the call of the West in 1899 it was to engage in active practice as a member of the firm of Macdonald & Hyndman, at Portage la Prairie. Four years later Mr. Hyndman came to Edmonton, and for the next two

years was identified with the firm of Kennedy & Hyndman. In 1905 he formed the present partnership with Mr. H. H. Hyndman, and so rapidly did their business develop that last year Messrs. Milner and Matheson, two capable representatives of the younger generation of Edmonton barristers were taken into the firm.

Mr. J. D. Hyndman, aside from his law business, is vice-president of the Northwest Mortgage Corporation, Limited; director of the Dawson Coal Company and of the Edmonton Mortgage Corporation. He served as a member of the Board of Aldermen of the city in 1910-1911 and also as a member of the Hospital Board in 1910. In 1908 Mr. Hyndman was the unsuccessful Conservative candidate against Frank Oliver for a seat in the Dominion Parliament, but the strong fight put up by Mr. Hyndman marked him as a man worthy of political preference and in the 1913 provincial campaign he was selected as a candidate against the Hon. J. R. Boyle for the Sturgeon constituency. Although again unsuccessful, Mr. Hyndman's spirit is undaunted, and it is altogether likely that the future has in store for him great political honors. He is a born fighter and defeat does not discourage him.

E. S. McQUAID, B.A., LL.B.

Barrister and Solicitor—Garipey Block,  
Edmonton.

While the upbuilding of Edmonton and the general development of the province of Alberta has in large measure been the result of the patient, untiring efforts of the early day pioneers, we should not lose sight of the part that has been played by the younger generation in recent years and of the indomitable energy and pluck which has won for them the respect and admiration of the older heads.

In this connection we know of no better example to cite than in the case of Mr. Edward S. McQuaid, barrister and solicitor, whose offices are in the Garipey Block. This capable and talented young lawyer made his debut in Edmonton in 1908. Here he hung out his shingle, and with only a limited amount of capital at his command started in on his career. He came at a most opportune time, at a time when Edmonton was just beginning to come into her own, and it was not long before Mr. McQuaid had

built up considerable of a general practice. But all the time he was practicing law he was keeping his eyes open for profitable financial investments, with the result that he soon began to acquire considerable valuable real estate. Following this he turned his attention to finance as well as the law, and now devotes his spare time to making loans and various kinds of financial investments for his many clients who have come to repose perfect confidence in his judgment and ability.



Mr. McQuaid was born in Elgin, Albert county, N.B., on August 25, 1881. In turn he was educated at the Provincial Normal School, at Fredericton, N.B., at Mount Allison University and at Harvard and Manitoba Universities, receiving degrees in Arts and Law. This thorough preparation well prepared him for his chosen profession and throughout the Canadian West it would be difficult to find another of his age who has won so many laurels. He is a member of the Canadian and Edmonton clubs, and a prominent character in all social as well as professional circles.



# SKETCHES

## OF INDUSTRIAL CONCERNS IDENTIFIED WITH THE PROGRESS OF CENTRAL ALBERTA

### BLOWEY-HENRY COMPANY.

Furniture and Furnishings—292-300 Jasper Avenue, East, Edmonton.



Coincident with the general growth and development of Edmonton in recent years has been the splendid progress made by many of the mercantile firms, for, as a trade center in both a wholesale and retail way, this city already ranks as a leader in Alberta and one of the most important in all of the Canadian West.

A typical example of this is to be found in the advancement which has been made by the Blowey-Henry Company, dealers in furniture and furnishings, with finely appointed show rooms at 292 to 300 Jasper avenue, East. Eight years ago this progressive firm began business in a modest way in a little two-storey frame building, while the working members of the staff could be counted on the

fingers of one hand. Today the company occupies a modern four-storey structure having more than 100,000 square feet of floor space available for the storage and display of its immense stock of everything coming under the general heads of furniture and furnishings. Not only does the Blowey-Henry Company do a large retail business in supplying the wants of the people of Edmonton and vicinity, but its wholesale trade has developed accordingly, and it regularly supplies dealers in all the principal communities throughout the northern portion of the province.

The stock embraces the ordinary lines of moderate price which have a place in the modest cottage as well as the costly, exclusive creations for the palatial mansion. One floor alone is devoted to draperies and floor coverings and the array of carpets is representative of everything from a medium priced Tapestry to the high-grade Wiltons and Axminsters.

The success the firm has attained is due in large measure to the superior quality of goods handled and to the wide experience in the furniture business possessed by the individual members of the company. Then, too, there has been the loyal support of the employees, who have always sought to show their appreciation of good treatment by the personal interest they have taken in the business and the courteous treatment shown all customers.

W. B. POUCHER.

The Builders' Material Man—Wholesale  
and Retail—635 Fifth Street,  
Edmonton.

Truly one of the marvels of the age has been the wonderful advancement made by the province of Alberta during the past de-

cade. Not only has splendid progress been made in the development of the natural resources of all this vast region, but in all other lines as well, and the manner in which the flourishing towns and cities have grown can only be termed as phenomenal. Best of all, this growth has been a healthy one. It has not been due to any so-called "boom" or any fictitious basis of values, but because of the real worth of this country and the substantial backing which means a long continuance of the present prosperous conditions.

Nowhere is this better illustrated than in the upbuilding of the city of Edmonton—a community which now boasts of a population of approximately 70,000 people. Accompanying this wonderful expansion in recent years has been a corresponding activity in building operations, and the many large and substantial structures that have been erected reflect the fullest measure of confidence that investors possess in the stability of city and province.

Closely identified with the building interests of Edmonton are the firms and individuals who are devoting their attention to the supplying of contractors and builders with the requisite materials for such work, and an acknowledged leader in this connection is Mr. W. B. Poucher, whose office, yards and ware rooms are at 635 Fifth street, with a South side branch at the corner of First street, West and Fourth avenue, South.

Mr. Poucher is a wholesale and retail dealer in practically everything coming under the general head of building supplies. In fact, so well established is Mr. Poucher that the sobriquet of "The Builders' Material Man," is a most unique and appropriate appellation, and one that he has well earned in giving the general public such a superior service.

Mr. Poucher made his establishment in Edmonton in 1902, and during the period which has since intervened his well directed efforts have kept steady pace with the city's general growth. He has been a leading factor in the promotion of building of every description, and some idea of the scale on which he operates may be gained from the statement that he gives employment to a staff of 22 workmen and assistants and utilizes a force of 14 teams in making deliveries to all required points. His stock is a most

comprehensive one, including sand, lime, brick, cement, sewer and drain pipe, building paper, roofing materials, hardwall plaster, etc., and these are provided in quantities to suit the customer, no matter whether it be a car lost or less.

Mr. Poucher is a loyal, enthusiastic supporter of Edmonton interests, and a splendid example of the type of men who are doing so much to promote the welfare of all this section of the Last Great West.

#### CANADA PERMANENT MORTGAGE CORPORATION.

138 McDougall Avenue, Edmonton.

Incorporated in 1855, the Canada Permanent Mortgage Corporation has not only enjoyed a long and prosperous career, but ranks today as one of the leading financial institutions of the Dominion. The company's head office is at Toronto, while large and important branches are maintained at Edmonton, Regina, St. John, N.B., Vancouver and Winnipeg. It has a paid up capital of \$6,000,000; a reserve fund of \$4,250,000 and total assets amounting to \$31,826,618. 37—a showing which indicates something of the big scale on which the Canada Permanent Mortgage Corporation operates throughout all parts of Canada.

This old established concern is purely an investment company; not a speculative enterprise, and its solidity is largely due to the fact that ninety per cent of its assets is in the form of mortgages on real estate.

The Edmonton branch at 138 McDougall avenue is one of the most prosperous of all, and for the past eight years the manager has been Mr. W. T. Creighton, a gentleman who has been identified with the company for the past twenty-eight years, and who is widely known and most highly esteemed in all business and financial circles of the West.

#### E. N. MOYER COMPANY, LIMITED

Canada's School Furnishers—McKenny Building, No. 665, 104th Street, Edmonton.

The advancement which has been made in the development of the province of Alberta within the past decade, and particularly in



the growing towns and cities, is especially apparent in Edmonton—a community whose population is now close to the 70,000 mark and whose building operations average something over \$1,000,000 per month. Wholesale merchants and manufacturers in general are beginning to realize more and more the advantages to be derived by the establishment of branches here, for not only is the local business a matter of increasing importance, but the trade throughout the adjoining territory tributary to Edmonton is rapidly attaining large proportions.

A well known Canadian Concern which has appreciated the value of this western country is the E. N. Moyer Company, Limited, manufacturers, publishers and importers, and which ranks as the premier firm of the Dominion in supplying schools, churches and other institutions with furniture and other supplies.

This company made its beginning in Toronto in 1884, and its thirty years of life have been most prosperous ones. Today it has branches in Winnipeg and Edmonton, the latter having been opened in 1909 and the scope of its operations embraces practically all of the Dominion. Here in the West the E. N. Moyer Company, Limited, has supplied such well known institutions as the Edmonton Jesuit College, St. John's College, St. Boniface College, Calgary Separate Schools, Edmonton Separate Schools, Edmonton Public Schools, as well as those at Red Deer, Trochu, Lethbridge, Camrose and other points.

Some of the lines handled are the New Empire desks, Harvard desks, Moulthrop chairs, Teachers' desks, Steel desks, New Empire Maps and Globes, Hyloplate blackboard and Moyer's Clean Air System of heating and ventilating.

The company's facilities for supplying orders of every description and in any quantity, great or small, are unsurpassed, while the superior quality of its wares makes the Moyer goods standard in every locality.

#### SCHWARTZ BROTHERS.

Tiles, Mantels and Grates—551 Fourth Street, Edmonton.

While the province of Alberta has made a most astounding record in all forms of development work during the past decade, this

is especially apparent in such thriving communities as Edmonton—a city whose substantial and permanent growth has made the whole world sit up and take notice. Throughout the down town section stately and imposing office buildings have sprung up as if by magic, and in the residential districts luxurious homes add greatly to the general appearance of this City Beautiful.

A contributing factor to the splendid up-building of the city in recent years has been the firm of Schwarz Brothers, importers and contractors for tiling, tiles and marble for all uses, and whose office and display rooms are at 551 Fourth street. This enterprising firm comprises Messrs. E. R. Schwarz and A. E. Schwarz, who formed the partnership in 1910, and who have more than made good with their venture in this western country. They carry in stock and take orders for everything in the shape of geometrical, encaustic and plain tile; art mosaic and ceramic mosaic floors in various arrangements and colors for use in entrance halls, porticoes, lobbies, kitchens, conservatories, churches, etc.; enamel tile, dull glazed faience, matt glazes, terra vitrea, mouldings, skirting, white glazed tile for dadoes, fire-places, hearths, bath rooms, kitchens, sink backs, stairways, store fronts, signs and the like. They also stock with grates and fire-place furniture and marble for all purposes, and have every facility for supplying of special and original designs to suit any particular or exacting need.

The Messrs. Schwarz operate with a force of 20 competent and expert tile workers and examples of their proficiency in this form of decoration are to be found in many of the better class of buildings that have been erected in recent years. Altogether the firm performs a most useful service to the general public and certainly merits the support of all in its efforts which are of such value in enhancing the beauty of interior construction.

#### JOHNSTON & BOON, LIMITED.

Wholesale Tobacconists and Confectioners.  
Kelly Block, Jasper Avenue and Fifth Street, Edmonton.

That Edmonton is rapidly developing into a wholesale center of growing importance

is evidenced by the splendid advancement made by such progressive concerns as Johnston & Boon, Limited, wholesale tobacconists and confectioners, with offices and stock rooms in the Kelly Block, at the corner of Fifth street and Jasper avenue.

This successful company had its origin in Fort William, Ontario, something over seven years ago, being founded by Messrs. R. C. Johnston and C. W. Boon. Two years after it started the firm broadened its scope of operations by opening a branch at Sault Ste Marie, under the management of Mr. J. J. McCormack, who had previously been in the retail cigar and tobacco trade there for ten years.

About eighteen months ago the business was incorporated as a limited company with head office at Fort William in charge of Mr. R. C. Johnston. Since that time a second branch has been opened, viz., the one here in Edmonton, which is under the supervision of Mr. C. W. Boon.

The officers and directors of the company include Mr. R. C. Johnston, president; Mr. C. W. Boon, secretary; William Buchta, Fort William; J. J. McCormack, Sault Ste Marie and J. H. Duff, Fort William.

The stock carried in Edmonton is representative of that at the other houses, embracing a fine selection of imported and domestic, cigars, cigarettes, tobaccos, pipes, smokers' supplies and choice confectionery. The line of pipes and smokers' sundries can not be surpassed and dealers who are ambitious to fill their shelves with seasonable goods in these and the other lines will make no mistake by extending their patronage to Johnston & Boon, Limited.

From this western house the firm covers practically all of Alberta and Saskatchewan, and the big stock carried in Edmonton is sufficient to meet all demands promptly and in an eminently satisfactory manner. No matter whether you call in person or send the order by mail it will receive the same careful and considerate attention, and as to the quality there is never any question. This is the asset on which the company has built up such an excellent reputation throughout all of Western Canada.

## ALEXANDER-HILPERT FUR COMPANY, LIMITED.

MacLean Block, 609 Jasper Avenue, West.  
Edmonton.

In this far northern country where the human framework demands adequate protection from the chilly blasts of winter, there is nothing more essential than good fur garments—such, for example, as the high class lines manufactured and sold by the Alexander-Hilpert Fur Company, Limited, whose work and sales rooms are so centrally located at 609 Jasper avenue, West.

This company of genuine fur specialists made its establishment in this city in 1910, and the splendid success that has crowned its efforts is the result of long experience on the part of the management in the buying and manufacturing of furs in such big centers as Montreal, Toronto, Vienna and Paris.

In addition to the manufacture of a general line of fur garments for men and women, the company also buys choice raw furs and skins and has every facility for the remodeling and renovating of old furs.

The president and manager is Mr. N. D. J. Alexander, a successful and enterprising business man of the highest standing in all circles.

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## WAINWRIGHT & JACKSON.

Funeral Directors—30 Second Avenue,  
S.W. Edmonton, South.

The wonderful advancement that has been made in all the arts and sciences during the past quarter of a century is nowhere more in evidence than in the improved, scientific methods employed by the funeral directors of the present day and generation. Not only has the art of embalming come into general use by the members of this profession, but other approved practices as well, and the visits of the Grim Reaper have been shorn of much of their horror by the careful and painstaking manner in which the Twentieth Century funeral director prepares a body for burial and conducts the funeral ceremonies.

An Edmonton firm which has attained a most enviable position in the estimation of the general public during the eighteen years it has been engaged in the undertakin busi-



ness is Wainwright & Jackson, whose finely appointed establishment is in Edmonton South, at No. 30 Second avenue, S. W. The individual members of this partnership are Messrs. Sam Wainwright and R. O. Jackson—two of the city's most capable and successful men of affairs. In connection with the general undertaking business, the firm also operates a full livery, cab and hack service, and its modern, up-to-date equipment is unsurpassed by any similar company in all of Alberta. The firm is prepared to answer all calls for its services at any hour of the day or night, having a competent staff of assistants and drivers who are noted for their courtesy and infinite attention to all the little details which are so essential. It also has ready for instant use at all times a well equipped, heated ambulance which affords comfortable transportation for the sick or injured in the very coldest weather.

Messrs. Wainwright and Jackson are indeed open to congratulation on having given the people of Edmonton an enterprise of such real merit and such practical utility to the community at large.

#### FARNEY TRUCK COMPANY.

Office, Storage and Garage—554 First Street, Edmonton.

Among the energetic individuals who have been quick to take advantage of the opportunities for success offered by the thriving city of Edmonton is Mr. D. V. Farney, who is the active head and owner of the Farney Truck Company and the City Messenger Express Company, two allied enterprises with headquarters at No. 554 First street.

It was only a little more than four years ago that Mr. Farney invested his limited amount of capital in a single team and started the work of moving furniture, transferring baggage, delivering parcels and hauling anything and everything that came along. From that modest beginning the above companies have made wonderful development. Today the Farney Truck Company operates with seventeen teams and three motor trucks and twenty-eight employees are on the payroll.

Of course all of these men and all of the equipment were not added at one time. As the business grew Mr. Farney increased his

facilities in accordance with the demands put upon him, and so he will continue adding to his teams and motor trucks in keeping with the general growth of Edmonton.

A storage department is now one of the useful adjuncts of the Farney Truck Company's business, and the big warehouses that are utilized for this purpose insure the safe keeping of everything in the line of furniture and household goods. The parcel delivery service, too, is something that local merchants have been quick to take advantage of, and the speedy, careful messengers employed by the company are a guarantee of the maximum amount of satisfaction to the merchant as well as to the customer.

Mr. Farney also owns and operates his own carriage shop and blacksmithing department. He is the owner of the McGeorge Cafe and the numerous investments he has made in Edmonton real estate is convincing proof of his confidence in Edmonton and of the fact that he is one of the city's most loyal and faithful supporters.

#### THE ALBERTA GRANITE, MARBLE & STONE COMPANY.

Corner Clark and First Streets. Edmonton.

Closely identified with the building interests and the other industrial enterprises of Edmonton is the Alberta Granite, Marble & Stone Company, whose office and works are so conveniently located at the corner of Clark and First streets.

This company, which was formed nine years ago, is under the personal management of Mr. R. T. Dykes, who has had a thorough, practical experience in this field of endeavor and who has made a splendid success of the undertaking.

The Alberta Granite, Marble & Stone Company devotes its attention to the production of high-grade marble and granite monuments, tomb stones, head stones, etc., together with marble for interior or exterior use in buildings, curbing, marble counters, and operates with a goodly number of workers who are experts in the artistic execution of simple or ornate designs.

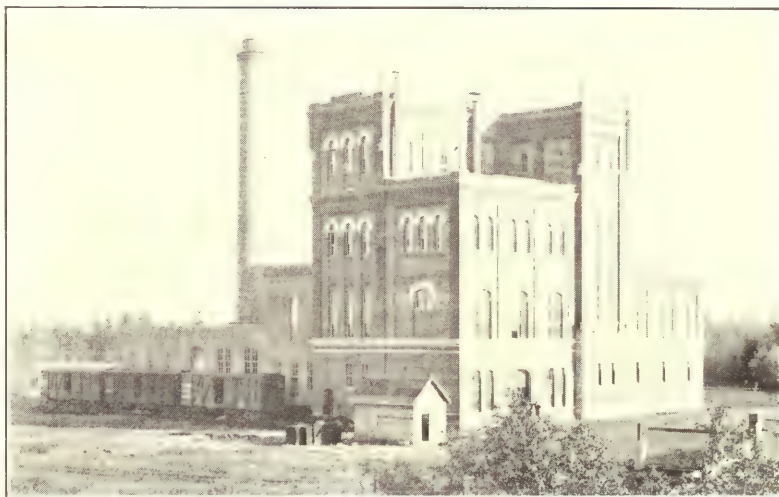
## THE EDMONTON BREWING & MALTING COMPANY, LIMITED.

Office and Brewery, Twenty-First Street.  
Edmonton.

Among the industrial enterprises that have steadily kept pace with the general growth and development of Edmonton and the province of Alberta is the Edmonton Brewing & Malting Company, Limited, whose magnificent new plant on Twenty-First street represents the very last word in brewery construction.

The huge storage tanks are all of steel with glass enameled interiors, and the sanitary arrangement of the entire plant is something that could not well be improved upon.

In the operation of the various departments of the brewery and in the wholesale distribution of the output throughout Edmonton and the surrounding territory in Alberta and the adjoining provinces of Saskatchewan and British Columbia, a force of from thirty-five to forty employees is required—all men of thorough experience in the brewing industry. Inasmuch as the new plant is in close proximity to the lines of the C.N.R.



This progressive company was originally incorporated in 1903, and the following year began the manufacture of a general line of malt products which have become famous throughout the western country; such well known and reliable brands as the celebrated "Yellowhead" beer; the "Edmonton Family Lager" and "Imperial Stout."

The advancement made in the ten years of the company's existence are best illustrated in the handsome new brewery which was completed ready for occupancy but a few months ago. This is a substantial, five-story structure, of brick and reinforced concrete construction, and embodying all the ideal features which modern methods have brought into use in play in this line of manufacture.

and the G.T.P., there is every facility for the receipt of raw materials as well as the shipment of the manufactured products.

All of the barley utilized by the Edmonton Brewing & Malting Company, Limited, comes from the farming district in the territory surrounding Edmonton, and in thus affording a market for this cereal is rendering valuable aid to the agricultural community.

The plant has a capacity for the making of 75,000 barrels of beer per year, this including the various brands above mentioned. The company, being capitalized for \$750,000, has ample funds at its command and is fully prepared to conduct the business in a most successful manner.



The officers of the company are Mr. D. R. Ker, president, who resides in Victoria, B.C., and Messrs. W. H. Sheppard and W. E. Lines, of Edmonton, are the managing directors.

### ALBERTA SCHOOL SUPPLY COMPANY.

10125 104th Street, Edmonton.

An Edmonton firm that is carrying on a most commendable work in the wholesale handling of school supplies and many other things pertaining to educational matters is the Alberta School Supply Company, whose office and display rooms are at No. 10125 104th street.

Among the leading specialties in school equipment handled by this progressive firm are the "Preston Ball-Bearing Desks," and "Acme Plate" Blackboard, which have been adopted by many of the leading educational institutions of the Province. The company is also agent for the "Hero" ventilating room heaters and the "Parkyte" sanitary closets—the very best devices of the kind on the market.

The company also has every facility for the handling of debentures, having, during the past year successfully disposed of over \$3,000,000 worth of Alberta school bonds. It likewise furnishes bonds for school treasurers, rural municipalities, etc., and makes a specialty of supplying insurance for school buildings.

Mr. A. F. Carrothers is the active manager of the business, and associated with him in the conduct of the same is Mr. A. L. Gillies.

### EDMONTON CITY DAIRY, LIMITED.

Cameron Street, Edmonton.

Established in 1906, the Edmonton City Dairy, Limited, is a local enterprise which has made wonderful advancement and which stands today the acknowledged leader in the handling of dairy products in Alberta or the Canadian West. Not only has it become a most important factor in supplying milk, cream, butter, ice cream, eggs, etc., to the

people of this community, but has accomplished a world of good in providing a market for the farmers who have turned their attention to dairying as a profitable adjunct to their general farming.

When the Edmonton City Dairy, Limited, was first incorporated in 1909, it was with a capital stock of \$50,000. The next year it was re-capitalized for \$100,000. In 1912 it was increased to \$250,000, and last year it was raised to an even half million dollars. That is a graphic illustration of the healthy, steady growth which has characterized all of the company's operations.

Those who have been actively identified with the operation of this growing concern are Mr. W. W. Prevey, managing director, H. W. Johnston, an active director, and Mr. George Hazlett, secretary, while the board of directors include such prominent men of the community as D. W. Warner, G. A. Wilkinson, J. A. Davis, E. Gee, J. H. Morris and J. W. McKernan. All are staunch men of affairs and active in the development of the city and province.

A few interesting figures are to be gleaned from a statement of what the Edmonton Dairy Company, Limited, has been able to accomplish during the past eight years, and of the really big scale on which it operates.

In 1909 the company manufactured 74,000 pounds of butter. Last year it reached the handsome total of 1,708,203 pounds. In 1912 the milk department sold 1,822,916 quarts, and last year this was increased to 2,875,764 quarts. It sold 36,782 gallons of ice cream in 1912, and in 1913 the figures are placed at 61,724 gallons. In 1912 the firm handled 173,037 dozen eggs, while last year a total of 420,850 were disposed of to its many customers. Last year 272,370 quarts of cream were sold—a gain of more than 125,000 quarts over the preceding twelve months. All told, the total turn-over for 1912 amounted to \$674,784, and for 1913 it was \$1,130,367.

Such figures are indicative of the splendid management on the part of Mr. Prevey, and of the loyal support that has been given by the staff of approximately 200 employees. For 1914, judging by the business handled during the first six months, it is quite evident that a new high record will have been established.

The importance of this industry as relates to the development of the dairy interests in Alberta, and particularly in the Edmonton district, is evidenced by the fact that the company receives shipments of milk and cream from approximately 4,000 farmers.

It goes without saying that the men behind this company have the most implicit confidence in the continued growth and expansion of Edmonton and the Province of Alberta, and that their future operations will be continued on the same magnificent scale to meet existing conditions.

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### PHOENIX TAXI & AUTO COMPANY, LIMITED.

630 Second Street. Edmonton.

That the people of Edmonton are keenly alive to the progress of modern times and are ever imbued with the desire to take advantage of improved conditions and advanced ideas is manifest in the kindly spirit in which the advent of the taxicab has been received in recent years. People coming from the larger cities of the East are agreeably surprised to find that rapid transit by motor driven vehicles has obtained such a foothold here, but that is only one of the many surprises which Edmonton and the Province of Alberta have in store for them.

In this connection it is interesting to note the phenomenal progress which has been made by the Phoenix Taxi & Auto Company, Limited, which made its beginning in this city in September, 1913.

This ably managed concern, which maintains its garage and office at No. 630 Second street and head office 14 Jasper, West, entered the field with but two cars, but the splendid service that was given from the very beginning spelled success, and now, within less than one year's time, the company has in constant use four taxi cabs and four touring cars, the latter being six-cylinder, 1914 models of the famous Hudson make. In addition to the prompt service, day or night, the firm lays particular stress upon keeping all of the cars and taxis in prime condition, and the spick and span appearance of the vehicles naturally appeals to patrons with considerable force.

The manager of the Phoenix Taxi & Auto Company is Mr. K. J. Tailyour, an energetic, ambitious Irishman who came out to this western country in 1902 and who is more than making good with his well directed efforts. The secretary-treasurer of the company is Mr. W. J. Butchart, who comes originally from Toronto, and who has spent some three years in Alberta. Both are men of ripe experience in everything pertaining to the auto business, and their careful attention to details can only result in a continued expansion of their service and additions to their equipment to meet the ever increasing demands from Edmonton people.

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### STRATHCONA BREWING & MALTING COMPANY, LIMITED.

10542 Saskatchewan Drive. Edmonton, South.

Among the industrial enterprises of Edmonton that have made phenomenal progress during the past few years is the Strathcona Brewing & Malting Company, Limited, brewers and bottlers of export lager and porter, aerated and distilled waters, with offices and finely equipped plant at No. 10542 Saskatchewan Drive, Edmonton, South.

This enterprising company as it exists today, was formed in 1907, although the original brewery was founded some fifteen years ago, and its officers are Mr. J. P. Gross, president, who resides at Wetaskiwin; Mr. Alex. Dow, general manager; Mr. A. Schmid, secretary-treasurer and Mr. Fred Geisler, plant manager. These are all men of wide experience in the brewing business, and the splendid success they have attained has been due to well directed efforts and to the adoption of modern, improved methods in every detail of the manufacture.

This magnificent plant is really a model in all of its appointments, and represents an investment of approximately \$350,000 in land and buildings. Shortly after the company was formed a new structure was built at a cost of \$95,000 and in 1913-1914 a still larger building was erected at a cost of \$105,000.

This latter building is devoted mainly to use as a bottling and storage department. It



covers a ground space 60 x 150 feet, and the cellars alone have a storage capacity for some 15,000 barrels of beer.

One-half of the first floor is given over to the bottling works, and the remainder of the space to the racking off of beer. The second floor contains the aerated water department, laboratories and storage rooms for hops, and the third floor comprises the office and shipping department.

One of the most striking features in connection with the equipment of the brewery is the modern conveyor and elevator system that has been installed, and which greatly facilitates the handling of the products from one floor to another, with an immense saving of time and labor. There are automatic machines and appliances for the washing of the bottles, for the filling of the same, the attaching of the crown stoppers, labelling and pasteurizing. Then there is a unique piece of apparatus which is used for washing and cleansing the kegs, and which seems almost human in the methodical, automatic manner it does this work.

The entire structure of this new part of the brewery is of brick and re-inforced concrete, the cement floors being easily cleansed with a hose and especial attention being paid to maintaining everything in a perfect sanitary condition. In the various departments there is a working force of from thirty-five to forty employees, while two huge motor trucks and a half dozen wagons are required to make the deliveries about town and to attend to the shipments that are made to the surrounding territory. This trade territory extends for 600 miles east and west of Edmonton, and 400 miles north and south, the company maintaining cold storage plants in both Calgary and Saskatoon.

The principal brand of bottled beer produced by the Strathcona Brewing & Malting Company, Limited, is the "Varsity"—a brand which has been received with much favor in all communities where it has been introduced. Of superior quality, too, is the porter and the numerous kinds of aerated beverages, the company handling about \$35,000 worth of the latter each year. The output of the beer alone ranges from 17,000 to 20,000 barrels each year, there being a steady increase with the general growth and development of the country.

## HENRY C. ULEN.

General Contractor—Edmonton.

As an evidence of the progressive light in which the people of Edmonton view the subject of municipal improvements, one has only to refer to the mammoth trunk drain and sanitary sewer, ten miles in length, and which is being constructed at an approximate cost of \$1,500,000. In casting about for some experienced contractor to whom this might be awarded, the city was fortunate in securing the services of Mr. Henry C. Ulen, of Chicago, who for a considerable period of years has been engaged in sewer building in many of the larger cities of the United States and whose special knowledge in relation to this kind of work enables him to handle such gigantic undertakings to the best possible advantage.

This extensive addition to the sewerage system of Edmonton begins at Thirteenth and Nelson streets, and runs along Sprague to tenth street to the Grand Trunk Pacific property; at Waterloo another contract takes in the sewer along Waterloo to Alberta avenue, to Gerald, and northeast to King and Cleave streets; north on King to Waterloo and east on Cleave; thence northeast on Edmonton avenue to Gordon street. Still another contract awarded to Mr. Ulen is for a sewer from Stephen avenue, south-west to the slough, and north from Stephen avenue on Twenty-third street to Westminster.

The big trunk sewer ranges from four to six feet in diameter, is to be lined throughout with concrete blocks, and will undoubtedly be the best of its kind ever installed within the borders of Alberta.

The preparation for this work represented an expenditure of about \$60,000 by Mr. Ulen, this including the erection of a big two-storey lodging house and dining hall for the accommodation of the two hundred and fifty employees, which is about the average number engaged on the work. This is a long step in advance of the usual methods of providing rough shacks or tents for the men, and not only does it make for contentment on the part of the workers, but illustrates the progressive ideas which are characteristic of Mr. Ulen in all of his great undertakings.

Mr. Henry C. Ulen is the president of the company and Mr. J. R. Ulen, his brother, the vice-president. Both are most favor-

ably impressed with the splendid development of the Canadian West, and even after the completion of the work now under way they will undoubtedly maintain a branch office in this city, the better to handle the future contracts which are sure to come from Edmonton as well as the other growing communities of this and the adjoining provinces.

### WOODLAND DAIRY, LIMITED.

Dealers in Milk, Cream, Ice Cream, Butter and Eggs—346 Picard Street.  
Edmonton.

strides the company has since made have been due to superior management and the splendid quality of the output, which includes milk, cream, ice cream, butter, eggs, etc., all of which have such a steady call in the every day life of the people of this community and the surrounding country.

The quarters occupied by the Woodland Dairy, Limited, were built especially for this purpose, the structure being a three-story brick and concrete affair with more than 20,000 square feet of floor space available for the several departments of the business. This plant, the machinery and general equipment,



One of the prime essentials to the health, welfare and happiness of every community is an adequate supply of dairy products—products which are pure and wholesome and up to the required standard of excellence in every particular. In Edmonton one of the most dependable sources of supply is in the Woodland Dairy, Limited, whose finely equipped, modern plant is located at 346 Picard street.

This institution to which we would invite the attention of the general public, those in all the walks of life, was founded in 1912 in a comparatively small way, and the rapid

represents an investment of approximately \$150,000.

There is an immense storage room which has a capacity of 300,000 pounds of butter, while the milk capacity of the dairy is estimated at 5,000 gallons per day, not including the large quantities of milk and cream that are utilized in the manufacture of ice cream.

The capacity of the butter room is 1 car daily and they are now manufacturing every day, 5,000 pounds of Woodland Dairy Butter. The capacity of the ice cream room



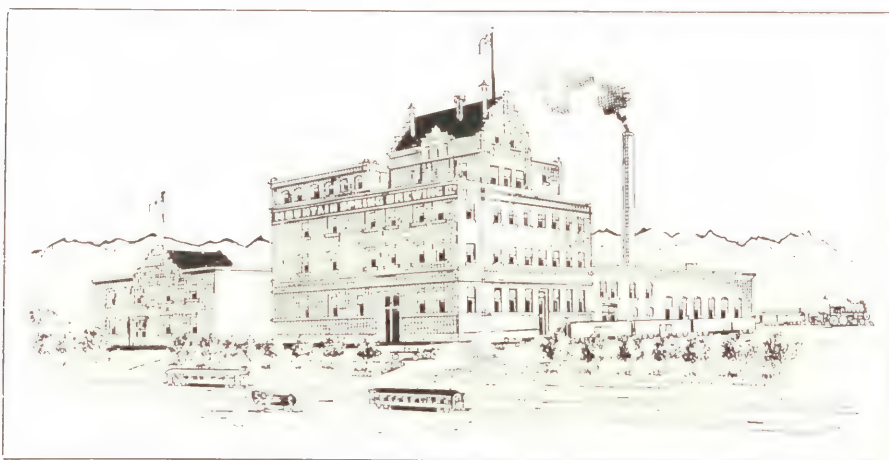
is 1,200 gallons per day. Eighty-five people are regularly employed.

They now have 36 sub-stations in the country for the buying of cream and eggs and at these sub-stations farmers cream is weighed and tested before sending to the plant.

Every precaution possible is taken to prevent contamination of the Woodland products, and the sanitary arrangement throughout the dairy is such as to insure the maximum degree of cleanliness, as this well known concern has an established reputation for the putting out of food products that are of unquestioned purity and wholesomeness.

### MOUNTAIN SPRING BREWING COMPANY, LIMITED.

Calgary.



With a population of approximately 90,000 people, Calgary not only occupies the proud position of being the metropolis of Alberta, but is the largest community in all that vast stretch of country between Winnipeg on the East and Vancouver on the Pacific coast. The financial, commercial and industrial interests of this growing city have kept abreast of all the more splendid development that has been characteristic of Western Canada in recent years, and the casual visitor is invariably impressed with the marvelous achievements that have been accomplished here in the comparatively few years which have elapsed since Calgary was a frontier settlement.

Typical of this modern advancement has been the rise of the Mountain Spring Brewing Company, Limited, a concern which came into existence in 1912 and which has since come to be recognized as one of the leaders in its class for all of the western portion of the Dominion. In the manufacture and sale of malt products of unquestioned purity and of a recognized standard in every particular so far as the element of quality is concerned, this Mountain Spring Brewing Company, Limited, has set an example which other manufacturers might well emulate.

This is the home of two of the most famous brands that the province of Alberta has ever known—the "Silver-Spray," a rich, amber-colored liquid that is one of the very best beverages ever concocted by a judicious combination of high-grade malt and hops, and "Wurzbürger," known as the original

Cerman beer. The latter is a slightly darker and somewhat heavier beer, made after the same methods employed in the brewing of the best known of the imported brands. Both are produced under ideal conditions, as special attention has been paid by the management to the equipping of the plant with the latest improved mechanical appliances and machinery, and so far as the sanitary conditions are concerned it would seem that the acme of perfection has been reached.

One point of special interest in connection with the making of this "Mountain Spring" beer is the fact that the malt that is utilized is made from Alberta barley. When one takes into consideration the thousands

upon thousands of bushels of this grain that are used annually by this brewery, then does one begin to realize what an industry of this character means to the agricultural districts. Not only that, but the firm is a large employer of labor, having on its payroll at the brewery a force of 50 well paid workers, the annual distribution in the form of wages running well up into the thousands of dollars.

The output of the brewery amounts to approximately 60,000 barrels per year, this being put out in both the keg and bottled form, as one of the important adjuncts of the plant is an up-to-date bottling works. Not only is it disposed of at wholesale to the hotels and liquor dealers and to the large family trade which has been built up in Calgary, but the "Silver-Spray" and "Wurzburger" are shipped in large quantities to out of town points throughout all of the territory covered by Calgary in its ever increasing wholesale operations.

## ALBERTA PACIFIC GRAIN COMPANY, LIMITED.

Head Office, Calgary.

When one pauses to contemplate the magnitude of the grain growing operations in the prairie provinces he is lost in a bewildering maze of figures of startling proportions—startling because of the brief period of years which has elapsed since the agricultural development of this vast region really first began. Last year the approximate yield of grain in Alberta, Saskatchewan and Manitoba was about 200,000,000 bushels, and for 1914 the prospects would indicate even greater returns, notwithstanding the fact that the farmers are each year turning their attention more and more to mixed farming.

In 1900 in Alberta there were but 30,361 acres of grain harvested. Last year the



ELEVATOR AT CEREAL, ALTA.

One of the 140 Elevators of the Alberta Pacific Grain Company, Limited.



official figures show that 1,077,299 acres had been devoted to grain alone—an increase of considerable magnitude. When it is shown that Alberta has a total area of 260,000 square miles, of which 172,000 square miles are adapted to agriculture, it may readily be seen that there are still millions of acres waiting for the plough.

After the sowing comes the reaping and the threshing, and then the marketing, but after delivering the grain at the railroad or elevator, the farmer's responsibility ends, and the work at this point is taken up by such representative concerns as the Alberta Pacific Grain Company, Limited, whose head offices are at Calgary, with branches in Winnipeg and Vancouver.

This sterling grain company, which was founded in 1903, makes a specialty of handling consignments of grain on commission as well as purchasing the grain outright upon its delivery in cars on track at any point in Western Canada, and its annual volume of business runs into the millions of bushels. Throughout Alberta and the neighboring provinces the company maintains as many as 140 grain elevators of an average capacity of 30,000 thousand bushels, so that so far as its facilities for handling grain on a large scale are concerned its facilities are unsurpassed.

The officers and directors of the Alberta Pacific Grain Company, Limited, comprise Mr. Nicholas Bawlf, president, Winnipeg; Mr. John I. McFarland, vice-president and manager, Calgary; Messrs. P. Burns and R. B. Bennett, Calgary and Mr. D. R. Ker, Victoria.

All the above are gentlemen who have attained eminence in the financial and industrial circles of the Canadian West and whose connection with a concern of this character is the best evidence as to its stability and its ability to meet every obligation and carry out in detail the terms of every contract entered into as relates to the handling of consignments of grain. It is essentially a home enterprise that is in every way worthy of Calgary and the province of Alberta and one in which the grain growers repose the utmost confidence.

## CALGARY BREWING & MALTING COMPANY, LIMITED.

Calgary.

The phenomenal growth which has taken place throughout Alberta during the past decade in particular has been especially apparent in Calgary, where some wonderful strides have been made by the financial, commercial and industrial interests that are here represented. The fact that the community now has a population of close on to 100,000 gives some indication of the remarkable advancement that has been made, and of the ever increasing importance of the local field as a market for the products which are manufactured right here in the provincial metropolis.

One of the older and more firmly established of these industrial concerns which has won a national reputation for the superior quality of its lines of manufacture is the Calgary Brewing & Malting Company, Limited. This immense brewery, which was founded in 1892 has made such substantial progress in the manufacture of malt products that the fame of "Calgary beer," its principal brand, extends from the Atlantic to the Pacific, and throughout the Western provinces there is scarcely a community where this standard brew is not to be obtained. The leading hotels and liquor houses have long since become cognizant of its intrinsic worth, and of its purity and general excellence, and the only difficulty the company has thus far experienced has been in producing a sufficient amount to supply the demand. While the brewery's facilities are such that it could manufacture considerably more than it does each year, its policy of thoroughly aging the output before putting it on the market is rigidly adhered to, and as everybody knows, this is one of the secrets of producing a beverage rich in flavor and satisfying in every particular.

Thousands of bushels of barley are used every year by the company in the making of the malt which forms the basis of the beer, and this fact alone is sufficient to commend the enterprise to the serious consideration and attention of the grain farmers of Alberta. Then, too, the fact that the company has in its employ a large force of competent workers

means the distribution of an annual payroll of large proportions. These are features which combine to make this home enterprise, backed by home business men and home capital, one that is certainly worthy the support of all classes in every community.

The annual output of "Calgary" beer by the Calgary Brewing & Malting Company, Limited, is in the neighborhood of 100,000 barrels in the keg as well as in the bottled form, and this is not only disposed of in Cal-

gary, but throughout Alberta and the neighboring provinces where breweries of this magnitude are an unknown quantity. This famous brand of beer has probably done more to spread abroad in the land the name and fame of Calgary than any other single agency that can be mentioned, and that the long and prosperous career of the Calgary Brewing & Malting Company, Limited, is destined to be more than duplicated in the years to come is a foregone conclusion.



*Interior View, Jackson Bros., China Dept., 1914. Edmonton, Alta.*





PANORAMA OF BUSINESS SECTION OF EDMONTON

## EDMONTON

### PRESENT AND PROSPECTIVE

*By George M. Hall, Industrial Commissioner.*

EDMONTON—the city present and the city prospective—is a highly interesting proposition. A few years ago a small trading post, an outfitting point for trappers, and prospectors of a wild and unknown Northwest, Edmonton is today a city well equipped with modern appliances for trade, commerce and industries, and well found in those things that go to make a city of home comforts. So lately as 1901, Edmonton had only 3,167 people; the card census of May 1914, showed a population of 72,516. Edmonton has grown faster than any city in North America in the same period of time.

At the same time, Edmonton's growth has been solid, substantial in every respect; its buildings are of sound construction; its streets are well laid out and paved; its civic government is based upon proper principles and is generally administered with a high degree of efficiency.

Edmonton is strong in municipal ownership. The city owns and operates its street railway, power plant, and water works system; has a public parks system that embraces an area of 801 acres and more than two hundred acres to be devoted to industrial sites, leased on long terms and at low rental cost, to new industries. Edmonton also employs single tax and a modified form of civic government by commissioners. A plan for a commission form of government, with referendum and recall, will be submitted for the vote of the people some time during 1914.

The following comparative figures show something of how Edmonton has made headway under its plan of conducting civic business:

Building permits, 1905, \$702,724; for 1913, \$9,242,450.

Property assessment, 1905. \$6,620,985; 1913, \$187,941,920.

There are twenty-six chartered banks and branches in Edmonton and bank clearing figures show these increases: 1908, \$38,484,496; for 1913, \$213,053,319.

Passengers carried on street cars: 1911, 6,296,824; carried in 1913, 17,208,487.

Edmonton has excellent public schools. These are housed in thirty-seven buildings, nearly all of them modern and well-equipped, and follow approved educational lines from primary to collegiate grades. There are four good schools for higher education—the University of Alberta, Robertson Presbyterian College, the Oblate Fathers College and Alberta College, with an excellent preparatory school in the Westward Ho! School for Boys. The Alberta College and McTavish Business College give complete business courses of instruction. There are also seven separate schools and the Roman Catholic and Ruthenian colleges.

There are fifty-three churches in Edmonton, including all regular denominations. Amusement features are presented by three theatres and a number of moving picture houses.

Edmonton has coal beds containing 60,000 million tons of coal directly under the city. Thirty mines are operated and coal is sold as low as 75 cents a ton for steam purposes and for \$4.00 a ton for domestic use.

Three great railway systems center on Edmonton—the Grand Trunk Pacific, the Canadian Pacific and the Canadian Northern and the city is also the chief central point of the Edmonton, Yukon and Pacific Railway, the Dunvegan, Peace River and British Columbia Railway, and the Alberta and Northwestern Railway. These roads are under construction or soon to be. Twenty-eight passenger trains run to and from Edmonton daily.

Edmonton is the capital of Alberta, a province with an area of 253,540 square miles. New Parliament buildings were recently completed at a cost of \$3,000,000.

The country about Edmonton is very rich in agricultural and other resources, only partly developed. Ready market and good prices for farm products are had at Edmonton the year round.

At present, four railways are building into the Peace River Valley and country north and west of Edmonton. This land contains 40,000,000 acres of land and boundless resources of minerals, timber, natural gas, water power and cattle ranges.

All of this goes to make Edmonton a highly desirable place to live and a vantage point for carrying on business. Edmonton has made much progress as a railway, business, and trade center and is doing excellently as an industrial point in what is, as yet, a comparatively small way. But the advantage of being from two thousand to five thousand miles nearer the great market of Western Canada, than any industrial city of commanding consequence, will tell heavily in the scale of desirability as a manufacturing point, for Edmonton. The course of the empire of industrial growth is taking its way westward at a rapid rate and there is no city better fitted for its seat of Government in the West than Edmonton.



## LOUIS ARSENAULT

IN every community within the Province of Alberta are to be found representative men of affairs who have performed valiant service in the upbuilding and development of this section of the Canadian West in recent years. This is especially true of the city of Edmonton, and among those worthy of more than passing notice in these columns than Mr. Louis Arsenault, real estate and financial broke, with offices at 301 C. P. R. Building.

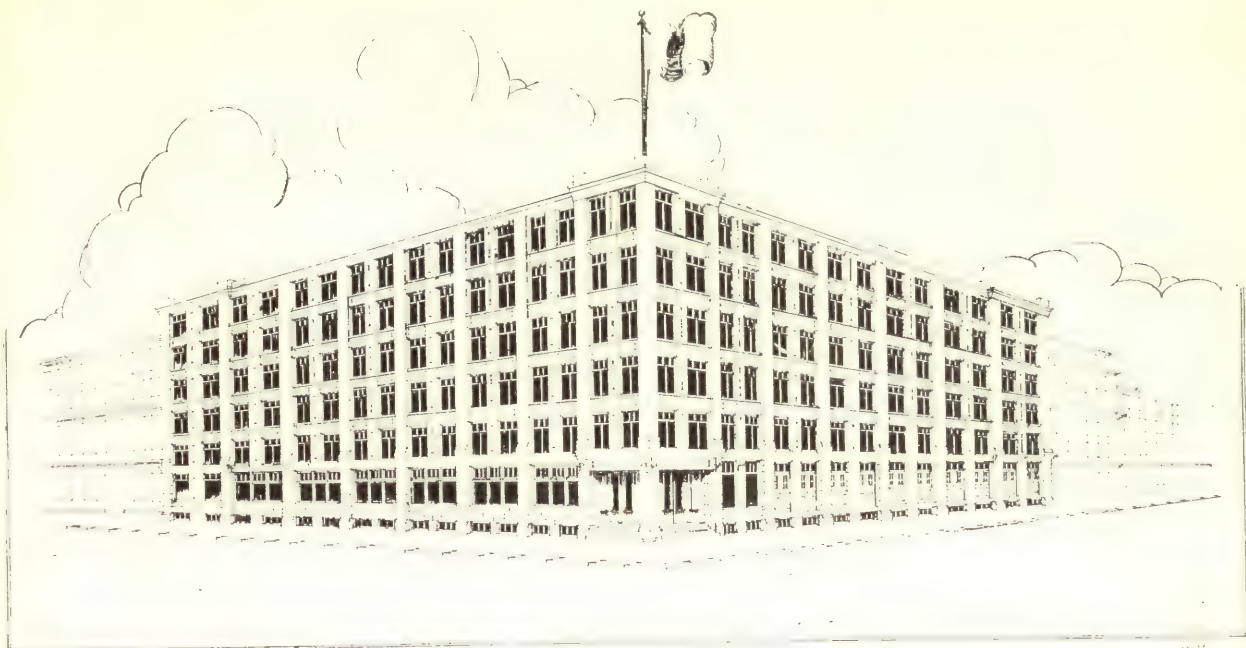
Although Mr. Arsenault was born at Lewiston, Maine, U.S.A., on July 4, 1880, he has spent all of his life within the borders of the Dominion. He was educated at Nicolet Seminary, Quebec, and in April 1904 came west to Edmonton, Alberta. For a time he was employed by Messrs. Garipey and Lessard, and then as a book-keeper by Kenneth McKenzie & Company, of Edmonton, and in 1905 was manager of the Richelieu Hotel. From 1906 to 1910 Mr. Arsenault was employed as a clerk in the Dominion Lands Office, and upon resigning this position it was to engage in the present business on his own account.



In the handling of real estate, Mr. Arsenault not only deals in Edmonton city property, but in Alberta, Saskatchewan and British Columbia farm lands as well, and also in Coal and Timber Lands and in this line of endeavor has been remarkably successful. Not only does he act as the agent for others in the making of financial investments, but has also had sufficient confidence in the future of this region to make many investments on his own account. Aside from this business Mr. Arsenault was one of the proprietors of the Corona Hotel Company, Limited, of Edmonton in the beginning of 1912 and sold out in June of the same year.

In the past few years Mr. Arsenault has traveled a great deal throughout the western country for the purpose of acquiring more experience and general information pertaining to the country. In 1911 he made an extended trip through the famous Peace River country and in 1912 he visited throughout Washington, Idaho and Montana and other Western States. The latter part of 1913 and the beginning of 1914 he made an extended trip through North Dakota, Minnesota, Wisconsin and Illinois. He has made a number of other trips over Western Canada which have given him a personal knowledge which is great value to investors.

In the advancement of both city and province, Mr. Arsenault has always taken a lively, active interest in civic and political affairs and has repeatedly demonstrated that he is one of the public-spirited men of the times—a splendid example of the type of men who are today making history in Alberta.



## REVILLON FRERES TRADING COMPANY LIMITED.

FOURTH STREET AND ATHABASCA AVENUE, EDMONTON.

Established in Paris, France, in 1723, the Revillon Freres Trading Company, Limited, takes rank as one of the world's oldest commercial enterprises—the only company of the kind, in fact, that has proven a most formidable competitor of the Hudson's Bay Company in this great Northwest country.

Back in the early days of its existence, this immense fur trading company was one of the first to send men into remote and well-nigh inaccessible regions where the fur bearing animals abounded, and in the course of time it naturally followed that a trading post should be established here in Edmonton, when this was but a tiny outpost, far beyond the reaches of civilization. As the country grew and developed the Revillon Brothers steadily kept pace with the general progress of the country, and its representatives were soon to be found in every community of importance in this Canadian West.

Nowadays the operations of the Revillon Freres Trading Company, Limited, extends north into the farthest reaches of the Arctic wilds; south as far as Olds; east to Lloydminster and west to the Pacific coast. In addition to the Edmonton house, branches are also maintained in this district at Athabasca, Grouard, Peace River Crossing, Dunvegan, Spirit River, Grand Prairie, Sturgeon Lake, Fort St. John, Hudson's Hope, Fort Vermilion and Wabasca. At all of these points the company does an enormous business in trafficking in furs, and to their big warehouses come the skins of the seal, beaver, martin, mink, otter, wolf, ermine, muskrat, fox and skunk. These are in turn disposed of at wholesale, finding their way to the largest fur manufacturing concerns on the globe.

This expansion of the fur trading business naturally led to the firm's branching out as a wholesale dealer in merchandise of every description, this line of trade being carried on under the firm name of Revillon Wholesale, with headquarters in a mammoth concrete, fireproof warehouse erected two years ago at the corner of Fourth street and Athabasca avenue. Here, also, the Revillon Freres Trading Company, Limited, maintains its offices, and there is available for use in the six floors of the building a total floor space of approximately 153,000 square feet—more than three and one-half acres.

The head office of Revillon Freres Trading Company, Limited, is at Montreal, and the president is Mr. Leon Revillon. His son, Mr. J. M. Revillon, is president of Revillon, Wholesale, and has the general management of all of Revillon Freres foreign business. For a considerable length of time he was also manager of the Edmonton business as well, but this, so far as the trading company is concerned, now devolves on Mr. John Keith, who is the superintendent for the entire Edmonton district. Mr. Keith has long been associated with the firm, and his wide knowledge of the entire Northwest well qualifies him to fill such a responsible position in a most capable manner.



## WALTER RAMSAY



WHOLESALE AND RETAIL FLORIST—916 VICTORIA AVE., Edmonton.

THERE is no better example of the splendid success which may be attained by well-directed efforts in this western country and especially in the central portion of Alberta than in the case of Mr. Walter Ramsay, wholesale and retail florist, whose magnificent greenhouses on Victoria Avenue represent the outgrowth of a comparatively modest beginning.

It was eight years ago that Mr. Ramsay first started this business which has developed into such splendid proportions, and the careful attention he has devoted to the work has made him the acknowledged leader in the production of flowering plants, palms, ferns and other greenhouse products. Today he has fifty thousand square feet under glass, and besides providing amply for his own large retail trade sells a large quantity of cut flowers and plants to other dealers not so fortunate in the possession of greenhouses and other equipment so essential to the propagation of nature's delicate products in this northern latitude. In the several departments of his business Mr. Ramsay gives employment to a force of 20 skilled assistants and has every facility for the filling of all orders, large or small, in most satisfactory manner. His stock includes all kinds of choice cut flowers and every variety suitable for the making of floral designs for weddings, funerals, dinner parties and social functions in general, together with rare and beautiful potted plants for private conservatories or home decoration.

Mr. Ramsay came originally from Ontario, where he prepared himself for the profession of teaching. This he followed in his native province for eight years, coming to Edmonton in 1898 and serving as principal of the Edmonton public schools for seven years, or until 1905. The next year he branched out as a florist, to which occupation he has since devoted the major portion of his attention. Aside from this, Mr. Ramsay is the president of the Riverview Land Company and a director of the Western Land Company, and has acquired the ownership of many valuable realty holdings in Edmonton and vicinity. He is a member of the Public School Board since 1909 and chairman of the Board since 1912.



Dining Room, Steamer Nasookin. Operating on Kootenay Lake Service, Canadian Pacific Railway, between Nelson and Kootenay Landing.



Smoking Room, Steamer Nasookin. Operating on Kootenay Lake Service, Canadian Pacific Railway, between Nelson and Kootenay Landing.



## JACKSON BROTHERS

**Jewelers, 235 Jasper Ave., East Edmonton**

The fact that Edmonton has developed into a city of such commercial and industrial importance is largely because of the fact that such sterling firms as Jackson Brothers, the leading jewelers, have had the wisdom to make their establishment here in the past, and who have been confident in their belief that this city would develop into a community with metropolitan aspirations. The strides that have been made in recent years only go to strengthen this confidence, and those early day pioneers who first put the town of Edmonton on the map build better than they knew.

Back in 1886, when Edmonton was only an obscure trading post, a modest little jewelry store was opened here by Mr. E. Raymer. As the town grew, so did the store, and finally when the proprietor retired in 1905, he disposed of the old established business to Jackson Brothers, of Toronto, the present owners of the enterprise which has enjoyed such a marvelous growth. One of the most striking features of the firm's expansion was in the erection of their magnificent building at No. 235 Jasper avenue, East—a structure which not only serves the purpose of a retail store but of a manufacturing establishment as well. This building alone represents an investment of something like \$250,000, and is really one of the show places of the city.

In addition to the immense stock of jewelry of every description the firm gives steady employment to six jewelers in its manufacturing department. It employs eight watchmakers; three engravers and a full staff of salesmen together with the employees in the copper plate printing department.

Jackson Brothers pay particular attention to the mounting of diamonds and other precious gems, and have every facility for the manufacture of trophies, shields, medals, cups, etc., for exhibition and athletic events.

The immense stock also embraces a superb collection of cut glass and silverware, and the display of China is unequaled by any store west of Toronto.

The individual members of the firm are Mr. W. J. Jackson, Mr. J. A. Jackson and Mr. H. A. Jackson, all of whom have had years of practical experience in different branches of the jewelry trade.



*Jackson Bros. 1914*



*Interior View, Jackson Bros., 1914*

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Proprietor

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# BANQUE D'HOCHELAGA

Head Office: - MONTREAL

AUTHORIZED CAPITAL .....\$ 4,000,000  
CAPITAL PAID UP ..... 4,000,000

RESERVE FUND .....\$ 3,625,000  
TOTAL ASSETS (Nov. 30th, 1913).... 31,874,709

## DIRECTORS:

President: J. A. VAILLANCOURT, Esq.  
Directors: Messrs. A. TURCOTTE, Hon. J. M.  
WILSON, E. H. LEMAY, A. A. LA-  
ROCQUE, A. W. BONNER.

Vice President: Hon. F. L. BEIQUE.  
General Manager: Mr. BEAUDRY LEMAN.  
Manager of Chief Office: Mr. F. G. LEDUC.  
Inspector: Mr. YVON LAMARRE.

BANQUE D'HOCHELAGA was incorporated May 3rd, 1873, with an authorized capital of \$1,000,000. Its first President was Hon. Louis Tourville, who was succeeded by Messrs. F. X. St. Charles, Hon. J. D. Rolland and J. A. Vaillancourt, in 1912.

With its fully paid up capital of \$4,000,000, and Reserve Fund of \$3,625,000, the BANQUE D'HOCHELAGA stands forth among the leading Banks of Canada. The following comparative statement shows its steady progress since its foundation:—

Year	Capital Paid Up.	Reserve Fund	Deposits.	Assets.
1874	\$ 393,070	\$ 15,000	\$ 252,120	\$ 1,021,096
1884	703,240	50,000	426,255	1,633,882
1894	710,100	270,000	5,229,036	6,942,138
1904	2,000,000	1,200,000	8,847,866	14,375,184
1913	4,000,000	3,625,000	20,105,622	31,874,709

BRANCHES: 1882, 2.—1893, 7. 1903, 17. —1910, 35. —1914, 90.

Branches in Alberta: EDMONTON, ST. ALBERT, ST. PAUL DES METIS.

EDMONTON OFFICE: Corner Third St. and Jasper Ave.

ALEX. LEFORT, Manager

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*and*  
*Candy Slabs*

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- (2) A great many of the largest debentures issued in Alberta are purchased by us. During 1913, bonds amounting to over \$3,000,000.00 (Three Million) passed through our office. Write us concerning any issue you have for sale.
- (3) We bond Treasurers of S.D., L.I.D., Rural Municipalities, etc, being agents for the "London Guarantee & Accident Co., Ltd.," the strongest concern in the world. Rates sent on request.
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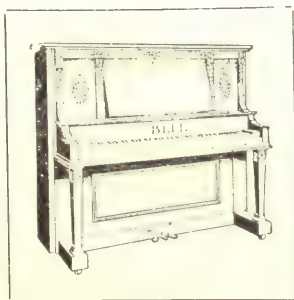
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